

History of
TRINITY EPISCOPAL CHURCH
and NORBORNE PARISH

By: LORRAINE MENCHINI AND THOMAS E. VANMETER

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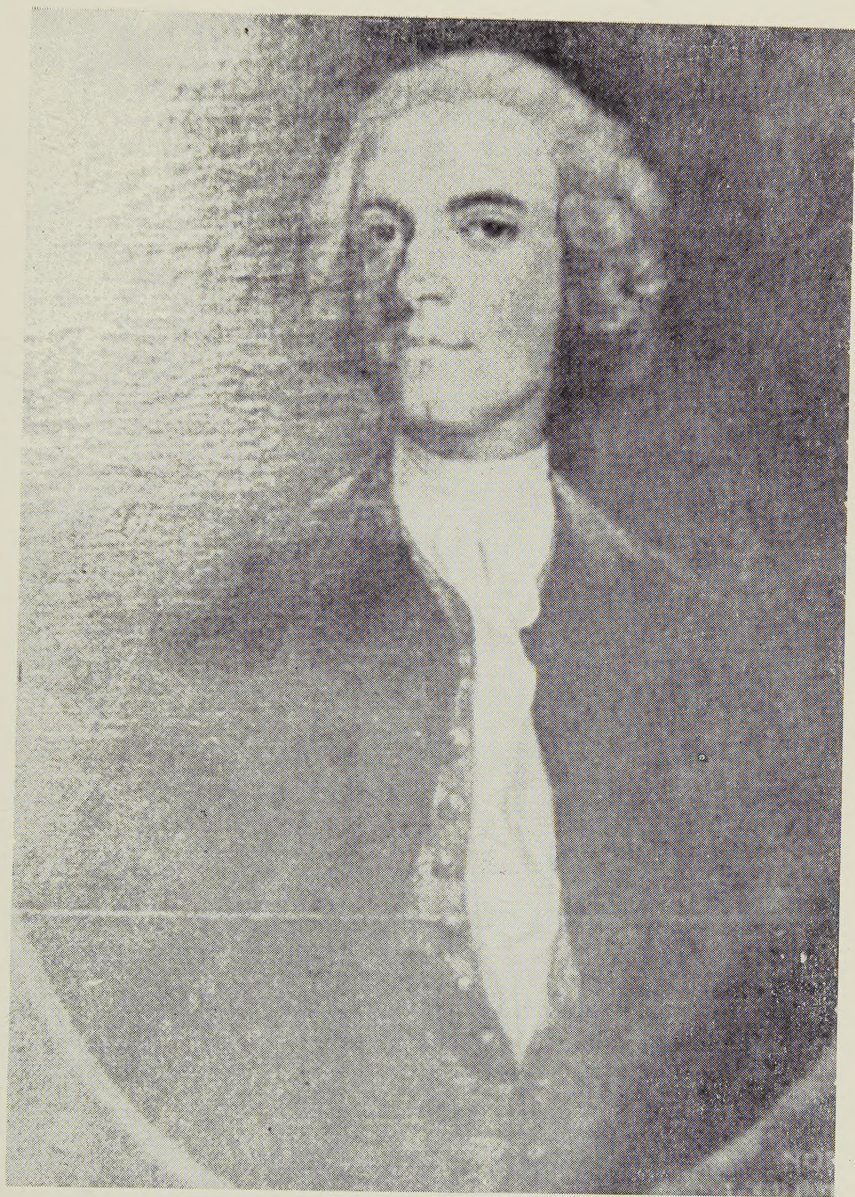
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NORBORNE BERKELEY, BARON DE BOTETOURT

Colonial governor for whom this Parish (Norborne) and county are named.

History
of
TRINITY EPISCOPAL CHURCH
and
NORBORNE PARISH

Martinsburg, Berkeley County, West Virginia

Diocese of West Virginia

185th Anniversary

1771-1956

BY: LORRAINE MINGHINI AND THOMAS E. VANMETRE

Lorraine Minghini
Thomas E. VanMetre

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THE DIOCESE OF WEST VIRGINIA

THE RT. REV. WILBURN C. CAMPBELL, D.D., BISHOP

FOREWORD

The Church in general and the Diocese in particular are deeply indebted to the authors of this HISTORY OF TRINITY CHURCH AND NORBORNE PARISH. It is so easy for later generations to take the present for granted and to forget their forebears whose sacrifice and struggle alone made possible a proud and meaningful heritage. The present never springs full blown into ripe fruitage. We cannot make the future, but the response we make to our past and the witness we make today will determine how we meet the future and to that extent shape the future.

Yet all too often the past is unknown because of lost documents and buried archives. It is both the task and the privilege of historians to search for source material. This our authors have done.

In interesting and brief paragraphs the story of our Anglican Communion has been brought from the British Isles to Virginia where it springs to life in Norborne Parish. Flesh and blood people build anew the faith of their fathers that their children may enjoy the faith once delivered to the saints.

It is with gratitude to these two devout church people that I commend this book. It is with humble pride that I read the story of the oldest parish in the Diocese of West Virginia. I pray God that the witness we make in our generation will be worthy of the vocation whereunto we are called, even as our ancestors were in their day.

FOREWORD

Many pleasant tasks fall to the lot of a Rector. This is one of them—to commend to your attention this book which gives a comprehensive view of the position of Norborne Parish within the Anglican communion.

Upon the approach of our one-hundred-eighty-fifth anniversary (and due to the fact that World War II had prevented any adequate recognition of the one-hundred-seventy-fifth anniversary) it was determined to undertake numerous projects and bring them to a consummation within the calendar year of 1956. One of these labors of dedication and love was to be this history.

A survey disclosed that no adequate analysis of the history of Norborne Parish had ever been made. Miss Lorraine Minghini, a devoted member of Trinity Church in Norborne Parish, and a skilled historian in her own right, undertook the Project. She labored faithfully and capably until illness prevented her from continuing.

When this situation developed, Commodore Thomas E. Van Metre, a retired Naval officer, long time member of Trinity, and a dedicated scholar, undertook the completion of the book.

We are very grateful to our co-authors. We are aware of the many hours of research which lie behind these pages. We are confident that the present, as well as future generations of individuals resident in this area, will find their lives touched and quickened because this volume was written.

George F. Le Moine
Rector, Trinity Episcopal Church
Trinity, 1956

PREFACE

The purpose of this History of Trinity Church and Norborne Parish is to make available to ourselves the traditions and records of our past in order that we may better understand the present and plan as well as we can for the future.

In order to do this we read and researched many sources, including Church and Parish Histories, Local Histories, Court House Records, Church Records, Historical Society Proceedings, etc., and have borrowed from all of them. We wish to make acknowledgement and thank every one from whom we have taken material.

Particularly are we indebted to Powell Mills Dawley and his The Episcopal Church and its work, George McLaren Brydon and his Virginia's Mother Church, Edward Kidder Meade for his History of Frederick Parish, Bishop Meade for his Old Churches, Ministers and Families of Virginia, Bishop Peterkin for his History of the Diocese of West Virginia, Mabel Henshaw Gardiner for Chronicles of Olde Berkeley, and to the Virginia Historical Society for material concerning Norborne Berkeley.

We wish to thank Thornton Perry of Charles Town, W. Va., for much material that he made available, Ann Henshaw Gardiner for help and advice, Robert M. Steptoe for searching the records at Berkeley County Court House, George S. Dean for his untiring work in producing the illustrations, Bennett Taylor and the Rev. George Le Moine for reading, checking and assisting with the text, and finally we are indebted to Beverley Noll for painstaking patience in typing the manuscript.

Lorraine Minghini

Thomas E. Van Metre

CONTENTS

Forewords

Preface

CHAPTER

- I. The Background of the Protestant Episcopal Church
 - Anglican Tradition
 - Christianity in England—Saxon Period
 - Rise of Papal Power in England
 - The Reformation in England
- II. The Anglican Church Comes to Virginia
 - England and the Virginia Company
 - Sir Edwin Sandys
 - The Church in the Virginia Colony
 - Church Government in Colonial Virginia
 - The Development of the Vestry
 - Early Clergymen
 - Colonial Church Life
- III. Religious Toleration and its affect on the Settlement of Virginia
 - The Reign of William of Orange
 - Toleration—The Non-Jurors—The Venerable Society
 - Effect of the Toleration Act on the Settlement of Virginia
 - Settlement of the Shenandoah Valley
 - Establishment of Counties and Parishes in the Valley
- IV. Establishment of Norborne Parish and Berkeley County
 - The Norborne Glebe
 - Norborne Parish
 - Original Churches and Chapels
 - Founding of Martinsburg
 - The Church in Martinsburg

CONTENTS (continued)

CHAPTER

- V. The English Church and the American Revolution
 - Religious Conditions at the Time of the Revolution
 - The American Revolution and the Church
 - Trinity Church is Built
 - Rise of Methodism in the Valley
- VI. The Protestant Episcopal Church and its First Bishops
 - Formation of the Protestant Episcopal Church in Virginia
 - The First Bishops in the Protestant Episcopal Church
 - The Virginia Church Loses the Glebe
 - The Convention of 1789
- VII. Norborne Parish from the End of the Revolution to 1817
- VIII. Norborne Parish—1817 to 1861
 - Rebuilding of Trinity Church Norborne and the Norborne Burying Ground
- IX. The War, Reconstruction and the Formation of the Diocese of West Virginia
 - The War Between the States
 - Reconstruction Period
 - Separation of Trinity from Mount Zion in 1867
 - Church Finances
 - Fire in Trinity Church in 1872
 - Sale of the Lot on College Street
 - Formation of the Diocese of West Virginia
- X. Around the Turn of the Century and Into Modern Times
 - Enlarging and Improving Trinity Church in 1881
 - Trinity Church at the Turn of the Century
 - The Period from World War I to World War II in Norborne Parish
- XI. World War II and the Church Today
 - World War II in Norborne Parish
 - Recovery After World War II
 - Obtaining Classrooms and Working Space in the Undercroft
- XII. Concluding Reflections

APPENDICES:

- I. Chapels in Norborne Parish
- II. Sketches of Some of the Early Vestrymen
- III. Bishops and Bishops-elect connected with Norborne Parish
- IV. The Clergy who have served Norborne Parish
- V. Norborne Cemetery
- VI. Church Members—100 years ago and persons associated with Trinity and Mt. Zion in 1956
- VII. Norborne Berkeley Baron De Botetourt
- VIII. Gifts and Memorials

BIBLIOGRAPHY

CHAPTER I

The Background of the Protestant Episcopal Church

ANGLICAN TRADITION

Episcopalians belong to a church that is a member of a family known as the Anglican Churches or the Anglican Communion. The word Anglican is used to describe those churches that derived from the Church of England in its expansion overseas and which share in the common tradition of faith, church order and worship that are distinctly theirs.

The term Anglican does not imply adherence to the teachings of a particular churchman or theologian, rather it signifies that Christian tradition which began the characteristic spirit of the Church of England and spread from there to become the distinguishing mark of a vast world-wide communion of churches.

To understand the traditions of the Episcopal Church we must explore briefly the History of the Church of England in which this heritage is rooted.

Christianity in England

Saxon Period

Christianity first came to England when the island was a province of the Roman Empire. By the beginning of the third century (and probably much earlier) there was a church among the Romanized Britains. German barbarians almost destroyed it in the fifth century; however, St. Adrian and other Celtic missionaries from the north and St. Augustine from Rome gradually conquered the Saxon tribesmen for Christianity by the seventh century.

The Saxon church lasted nearly five hundred years and during that time, due largely to Celtic scholarship and devotion, flowered in a spiritual and intellectual renaissance that helped bring Europe out of the Dark Ages. English missionaries played a large part in the conversion of northern Europe. It was the unity of the Church that helped weld the Anglo-Saxon tribes into a single English nation. The Church of England is older than the Kingdom and also the chief architect of its existence.

RISE OF PAPAL POWER IN ENGLAND

After the conquest of Saxon England by the Normans, Christianity in England became an integral part of the developing papal system of the west. However the comparative isolation of the island people bred an independence of spirit that was never wholly extinguished during the Middle Ages. While Papal Canon law was received and generally not questioned there were frequent conflicts between the Crown, that is the government, and the Church. By the eve of the Reformation many Englishmen regarded the Papal Temporal Power as an unwarranted and alien authority attempting to exert itself over their rights and customs. The exorbitant papal taxation was viewed as drawing huge sums from the English Church to be expended on political policies of the Pope which were often hostile to English interests on the continent. Add to this (1) the continued corruption in the institutional and religious life of the Papal Church, (2) the renaissance in which men sought emancipation from the shackles of tradition in the political and commercial world quite as much as in art and learning, (3) the development of the art of navigation and the invention of printing resulting in immensely improved communications, (4) the rise of the Christian new learning by which men of the fifteenth and sixteenth centuries called the Papal Church into judgment on the basis of the new knowledge of the Holy Scriptures and the early church, and you have the main causes of the Reformation.

THE REFORMATION IN ENGLAND

With the nailing of the ninety-five theses on the Church door at Wittenberg by Martin Luther, the Reformation exploded over Europe. Initially, it was not so much a question of faith as abuses. It was more political than ecclesiastical.

The struggle intensified in England with the quarrel between Henry VIII and the Pope regarding the Pope's refusal to grant annulment of his marriage to Catherine of Aragon. The quarrel was the nation's as well as the King's, as Englishmen generally believed that a Tudor prince as a successor to Henry VIII was essential to peace and security in England. Such an annulment, for State reasons, was not unusual, but the Pope's failure to grant it brought the deeper and more serious forces of the Reformation into action.

The unique feature of the English Reformation was that at the outset it was not a religious revolution but a constitutional crisis. Thomas Cranmer, whom Henry VIII made Archbishop of Canterbury, pointed the way by showing that the Pope had usurped the power of the Church in England. Parliament righted this by legislation turning the Church *in* England to the Church *of* England. At the same time the English convocation of the Clergy solemnly declared that the Roman Pontiff had no more authority in England than any other foreign bishop.

Henry VIII had no intention of making any essential alteration in the Catholic Religion. He had made a national Catholic Church, but, as the Parliamentary statute said, with no intention "to decline or vary from the ancient Catholic faith of Christendom."

Thus, from the beginning, the English Church at the Reformation made no break with its own past. Continuity in the faith, order and structure of the Church became the first clearly emerging mark of Anglicanism.

The second stage of the English Reformation came in the reigns of Edward VI and Mary I. In the first half the Protestant influence of Luther and Calvin was strong. The Edwardian Reformers turned the Church Services into English, repudiated portions of the old canon law, simplified procedures and tried to lead the Church of England along the religious paths followed in Germany and Switzerland.

Mary I, Catholic Queen, tried, for six years to turn the clock back twenty-five years. Formal obedience to the Pope was restored, the Reformation changes were swept away and many of the leading reformers condemned to death or imprisonment. Mary's reign, which was marked by unforgettable courage on the part of the Englishmen who went to the stake for their religious convictions, was a failure in its purpose to re-establish the Roman Church. The Nation which had been reluctant to adopt the extremes of Protestantism was equally repelled by Papalism.

Out of Edward VI's reign came Archbishop Cranmer's Book of Common Prayer to stand side by side with the English Bible which Henry VIII had authorized. The Prayer Book with its translation of the historic liturgy of the Catholic Church into the language of the people, and its revision of the ancient Services that purged them of erroneous medieval

doctrines and restored their scriptural character, was the chief legacy of the second phase of the English Reformation.

The third crucial phase of the Reformation in England was during the long reign of Queen Elizabeth I. It is known as the Elizabethan Settlement and is remarkable for the splendid statesmanship of the Queen.

Mary's reign had driven many prominent people, including churchmen, out of England. The safest place for them was Switzerland where they came under the influence of Calvinism and also experienced the freedom of Government of Switzerland. Many English youths completed their education in Geneva. When Elizabeth came to the throne the religious exiles returned from Geneva. They were the left group. There was also the extreme right group of Catholics. In between was the great bulk of the People. All were members of the Church of England. The Church was a seething mass of conflicting ideas. To successfully control such a situation and develop the Anglican Church and the English culture and nation was a remarkable achievement.

CHAPTER II

The Anglican Church Comes to Virginia

ENGLAND AND THE VIRGINIA COMPANY

The Jamestown settlement in 1607 was an all-out effort on the part of England to establish itself overseas in Virginia. The intention was to establish the laws, the Church and the customs of England. They planned for the normal life of English freemen.

Religion played a very important part in the enterprise. All of the instructions stressed religion and expressed the realization that the success of the enterprise depended upon Divine Providence.

The Church of England had barely emerged from the most critical period of the Reformation. Queen Elizabeth I had been dead only four years when Anglicanism took permanent root on the shores of North America. In 1607 England was astir with activities that were to lead to diverse developments in her political, religious and cultural life. James I was embarked on his struggle with the Puritans in Parliament. Shakespeare had just written "Macbeth." Scholars were hard at work on the King James version of the Bible. In the early spring of that year a little company of Englishmen settled at Jamestown. Captain John Smith wrote: "There we did hang an awning (which is an old sail) to three or four trees till we cut planks, our pulpit was a bar of wood nailed on two trees. This was our Church till we built a homely thing like a barn. Yet we had Common Prayer morning and evening, every Sunday two sermons and every three months the Holy Communion."

Sir Edwin Sandys

Many Puritans remained in the Church of England and there was constant intercourse between the English Universities, Oxford and Cambridge, and Geneva, the headquarters of the Calvinist movement. Many young men were sent to Geneva to complete their education. Among them was Edwin Sandys, later Sir Edwin Sandys, son of the Archbishop of York. In Switzerland he not only absorbed Calvinistic Church Doctrine but the Swiss ideals of Civil Government; freedom from the grass roots, that is "Governments derive their just powers from the consent of the governed."

Sandys was a member of Parliament, and one of the notable leaders of the Puritan party in that body. He held membership in the Virginia Company from its beginning and became the executive secretary. There were also many others in the Virginia Company under a strong Geneva influence which came strongly into the picture of the founding and development of the colony in Virginia. The principles and ideals of the Geneva Government were clearly and manifestly set up and strengthened in the successive charters of the company during the eighteen years of its existence, that is 1606 to 1624.

Under the last charter provisions were made for a House of Burgesses with the members elected by the votes of each plantation. This was too much freedom to suit the King and so Sir Edwin Sandys was forced out in 1620 and the King took over the colony in 1624. However, the seeds of free government had been sown.

The Church in the Virginia Colony

By the annulment of the Charter the ecclesiastical leadership was transferred from the Puritan party into the hands of the more conservative Church party. The Church in Virginia was brought more in line with the great body of the Mother Church, both in adherence to the ancient heritage of Churchly doctrine and discipline, and in a profound loyalty to the King, until the arbitrary actions of George III and his Parliament forced a dissolution of the tie.

The Virginia Church, therefore, was established by colonists on the same basis as existed in the Mother country, though there were modifications imposed by the circumstances of Colonial life. From the early injunctions issued for the settlers that "the word and service of God be preached, planted and used . . . according to the rights and doctrines of the Church of England," down through the years of government, first by the Virginia Company and later under the royal governors, Anglicanism was in a privileged position, "established" by law.

The geographical parishes of the Church were the units of Colonial administration. The Church and its clergy were supported partly by grants of land, "glebe" as it was called, and the imposition of a tax on tobacco enforced by law.

CHURCH GOVERNMENT IN COLONIAL VIRGINIA

The Development of the Vestry

From 1619 to 1784 the governing body of the Church was the General Assembly consisting of the Governor, the Governor's Council and the House of Burgesses. As far as practicable the constitution and canons ecclesiastical of the Church of England were followed. There was no Bishop, and therefore no Diocese. The Parish was the unit of administration. Parishes usually followed County lines. As it was a State Church, civil and clerical government were completely interlocked.

The cultivation of tobacco as a money crop caused a rapid growth and spreading out of the colony in all possible directions. As the settlements expanded, new counties were formed, of which the actual boundaries were often indefinite.

The size of the plantations, the distance to Church, the danger of slave or Indian uprisings, influenced Church attendance. All of the men could not go to Church and leave the women, children and sick unguarded, which may explain the non-observance of the canon for attending Church on Sunday, even to this day. The counties were administered by a Sheriff and a court of Commissioners or Justices of the Peace. By 1632 the laws had been assembled into a sort of general code.

At first the ministers chose the Church wardens annually at Easter. The minister and a Church warden went to Jamestown in June to the Court to report marriages, baptisms, funerals, and present their account of all levies, collections and disbursements.

About 1633 the General Assembly set up a body known as the Vestry. The Vestry was first appointed by the County Commissioners, later elected by the parishioners. To fill vacancies the vestry, itself, elected members and so it was self-perpetuating. During colonial times the length of the term was not set, so members stayed in indefinitely which was both a strength and a weakness as it tended towards permanency but did not remove for overage or incapacity.

To qualify as a vestryman, a member did not have to be a communicant or a "confirmed" member of the Church of England. Many were Dissenters, (those who refused assent to the Doctrines of the Church of England). After 1759 if seven

Anglicans were available, Dissenters were not eligible. Vestrymen took an oath of conformity.

The duties of the vestry were: (1) to make levies and assessments for the repair or building of Churches; (2) choose and elect ministers; (3) secure a minister whenever possible for services—if not, appoint a lay reader; (4) look after the physical needs of the poor, the sick and the aged; (5) find homes for orphaned children; (6) walk around land boundaries to re-mark corners, etc.

On the whole the vestry system worked well. The members were usually well-known land owners, respected men and an element of strength in the community. Vestries had many struggles with the ministers, the Royal Governor and the Church Commissary at Williamsburg and usually had the better of the battle.

A great concern of the vestry was preventing the Parish from being saddled with an unsatisfactory clergyman. The vestry could elect a clergyman but the Governor installed him. By reason of the "benefit of clergy" provision in law, and no Bishop had Diocesan Powers in Virginia to control the clergy, it was almost impossible to remove one from office for any cause or to prevent him from collecting his pay and allowances.

The vestries solved the problem by giving the minister a contract for a year as "incumbent." Instead of presenting him to the Governor for installation, a minister was appointed "locum tenens" for a period of one year. He had the use of the glebe as part of his remuneration. Various Governors and many ministers fought the action of the vestries but none succeeded in changing it.

The vestries were the mainstay of the Church in the Colonial Period, were the centers of resistance to the King in the period preceeding the Revolution of 1776, and were the rallying point when the dissolution came in 1784. And, finally, it was laymen—mostly vestrymen—in the General Assembly, who called the convention that organized the Protestant Episcopal Church of Virginia in 1785.

On the whole the vestries appear to have administered their duties and funds cleanly. The one exception in Colonial Virginia was in 1752 in Frederick Parish, of which Norborne was then a part, when the General Assembly dismissed the first vestry upon charges brought by a Quaker member of the vestry for misappropriation of funds.

EARLY CLERGYMEN

The Reverend Richard Hakleuyt, author of "Hakleuyt's Voyages," was the first Rector of Jamestown colony. This most distinguished writer, scientist, lawyer and clergyman, was given "the living" which according to Captain John Smith was £500 a year. Hakleuyt's name was no doubt used for promotion purposes. Smith also stated Hakleuyt had more to do with making the colony possible than any other man.

Hakleuyt did not come to America. He sent Robert Hunt as a Curate. Both Hakleuyt and Hunt appear to have been a little to the left side in Church doctrine so that Virginia got started with a low church.

As long as the Virginia Company controlled the colony, Sir Edwin Sandys saw to it that the clergymen were carefully selected and were even required to preach a sample sermon.

When the King took over, there was no real selection of clergymen for many years. The Church was left to fend for itself in securing a minister and adapting itself to the new land.

Finally, the crown directed that the Bishop of London should select and provide Clergymen for the colonies. He did not have Diocesan powers in Virginia. For the purposes of administering the clergy he employed a Commissary after 1689. The most notable one was the Rev. James Blair, who was a Scot, brought up in the Presbyterian Church in Scotland. However, he had made the journey to London and been ordained by the Bishop of London.

He was already in Virginia when he was made Commissary. He served 54 years. He had little real authority but exercised considerable, and had many battles with the clergy, the Governors and the vestries. He was not always successful but he did have immense influence. His most notable work was the founding of William and Mary College. He not only trained ministers there but many men who later became famous in the political life of Virginia.

The general run of clergy were Church of England men. However, the Church of Scotland, Presbyterian; French-Huguenot, Calvinist; Church of Ireland, Calvinist; and at least one Lutheran, were represented in the clergy. They were ordained by the Bishop of London for service in Virginia. All were required to take the oath of conformity and use the Book of Common Prayer.

Considerable has been written criticizing the conduct of the colonial Virginia clergy but study shows they were all educated men and for the most part were suited to their calling. There were those who roared in the taverns and babbled in the pulpits, but the vestries found means of taking care of that group.

By the time of the Revolution, the majority of clergymen were coming from Virginia. They were devoted men who started their clerical education at William and Mary, went to England to complete it, and were there ordained by the Bishop of London.

Compensation to the clergy is reported to have been as good or better than in England. Glebe land and the tobacco tax paid the bill. Clergymen could also take up land and own slaves. Many became well-to-do. Many fine old Virginia families are descendents of early clergymen.

By the time of the American Revolution there were 105 Anglican clergymen in Virginia; 90 took the oath of allegiance to the Colony, 15 Tories departed, and five later went over to the British. Many took service in the Continental Army. Muhlenberg from Beckford Parish (Strausburg) became one of the best General Officers. Thurston from Frederick Parish (Winchester) became a Colonel and lost an arm in battle. James Madison, later Bishop of Virginia, was Captain of a company of Militia. One, Rev. John Lyth, lost his life in battle. Many served as Chaplains. The Norborne Parish Rector, Daniel Sturgis, took the oath of allegiance and continued in the Parish until 1786.

Colonial Church Life

Worship in the Churches was marked by a restraint, simplicity and formalism that today we would regard as depressingly dull.

The Parson and his Clerk conducted the services from their desks below the pulpit with little participation on the part of the congregation. Hymns were few. Metrical psalms were sung monotonously by singers in the gallery or other seats in the rear of the Church.

The center of attention was usually the pulpit where the hour-glass stood to time the long sermons. Morning prayer, the litany and ante-communion—the communion service to

the creed—was the normal form of Sunday morning worship. The Holy Communion was celebrated once a quarter. Congregations were largely drawn from the upper classes of Colonial society, lawyers, doctors, professional men, land owners, merchants, government and military officials.

CHAPTER III

Religious Toleration and its Effect on the Settlement of Virginia

THE REIGN OF WILLIAM OF ORANGE

Toleration—The Non-Jurors—The Venerable Society

The thirteen-year reign, from 1689 to 1702, of William of Orange, profoundly influenced all the later life of the Anglican Communion; in fact, all of the English-speaking world, and made possible the development and growth of the past 250 years.

The important accomplishments from the point of view of the Church were: (1.) the Act of Toleration of 1689, (2.) the Non-Jurors, (3.) the Venerable Society.

The Toleration Act dated from May 24, 1689, and was brought about by the necessity of drawing closer together the Church of England and its dissenters in order to combat the attempt of James II to force the Roman Church on England. Its purpose was to provide protection to the Protestant Religion. It did not give freedom of religion but was a big step in that direction.

The Non-Jurors were the people of England, both clergy and laity, who believed in the "Divine Right of Kings" and refused to go along with the Toleration Act or to swear allegiance to King William. We rejoice that they lost and that constitutional government won the day.

The Non-Jurors included the Archbishop of Canterbury, many bishops and other clergy and were generally high Churchmen. They were driven toward the Episcopal Church of Scotland which was also out of favor. Many of the Non-Jurors were brilliant men. Their loss was a distinct spiritual loss to the Church of England. As they were out of other employment a group of Non-Jurors made a profound study of the Prayer Book and Liturgy, going back to the ancient Church. They revised the form of the Celebration of the Holy Communion so that certain elements were restored that had been dropped out of the English Liturgy. The revision was adopted in the Episcopal Church of Scotland and when Samuel Seabury of the American Episcopal Church was refused consecration as first Bishop of Connecticut in England (because he was not able to take the oath of Conformity, which included allegiance to the British King) he was forced in 1784 to appeal to

the Bishops of the Episcopal Church of Scotland. They entered into a concordat with him by which he agreed to do his utmost to persuade the Episcopal Church of America to introduce into its Prayer Book the Office of Holy Communion of the Scottish Episcopal Church in place of the forms of the Church of England. The Episcopal Church in America adopted it. Influence of Non-Jurors did not end then, for our present Prayer Book as revised in 1928 changed a "Prayer for the whole State of Christ Church Militant" to a "Prayer for the whole State of Christ's Church." The wording of the Prayer is a profound change.

The "Venerable Society," commonly called the S. P. G., was founded in England in 1701, as the result of the efforts of the Rev. Thomas Bray, who, after a visit to America, pressed for the provision and support of more clergymen in America. His interest, in training the clergy, and in the religious and cultural improvement of people in the colonies, matured in the formation of the Society for the Promotion of Christian Knowledge. His concern for the support of the Church and the maintenance of clergymen in places where no colonial establishment provided for them, bore fruit in the Society for the Propagation of the Gospel.

The field was all British colonies and it largely accounts for the spread of the Anglican Church overseas. The colonial Anglican Churches in New England, New York and Pennsylvania and the far south were all helped and supported by the Venerable Society. The Episcopal Church in the United States—except in Virginia, Maryland and the Carolinas—has grown from the efforts of the Venerable Society.

EFFECT OF THE TOLERATION ACT ON THE SETTLEMENT OF VIRGINIA

The immediate effect of the Toleration Act in Virginia was to open its territories to settlement by all Protestant peoples.

Maryland had been settled by Roman Catholics in 1633. The Proprietor was tolerant toward all religions so that people of all faiths moved into and around the colony at will.

Pennsylvania was settled in 1682 by William Penn who in his "Frame of Government," granted absolute religious freedom. In 1683 he made a great treaty with the Indians and according to Voltaire it was "the only treaty not sworn to and

never broken." It provided for fair treatment of the Indians, peace between the red and white man, and paying well for Indian lands.

Penn's policies immediately started a stream of settlers for Pennsylvania: (1) the Quakers, including many Welshmen escaping from religious persecution in England, (2) Germans—Mennonites, Lutheran and Reformed, and Moravians; (3) the Scotch-Irish, Presbyterians in religion, an active, restless, pioneer element. The total reached something like 30,000 families which came through the port of Philadelphia between 1682 and 1776. Others came from New York and New Jersey, second and third generations descendants of the first settlers of those colonies. Many settled and developed their farms and industries. Others, more restless, moved on. Virginia lay to the south. Word reached them of the wonderful valley of the Shenandoah to the south in Virginia. Religion no longer stopped them.

SETTLEMENT OF THE SHENANDOAH VALLEY

The Shenandoah Valley had been visited by several white men before 1700. John Lederer during the period from 1660-1670, for Governor Sir William Berkeley, is an example.

Considerable was known about it when Colonel Spotswood, the Lieutenant Governor of Virginia, looked over the valley in 1716 with his companions, later to be members of the "Order of the Golden Horseshoe."

The important thing about Colonel Spotswood's visit was that he realized the valley should be settled as a protection for the colony of Virginia from the Indians and the French in the west. Also, it became apparent that the British were beginning to regard the colonies as a unit instead of separate establishments. Treaties were made with the Indians to that effect. The most important, from the standpoint of the Shenandoah Valley settlement, was the Treaty of Albany made in October 1721. By it the Indians agreed to keep west of the mountains in their trips north and south. By long tradition the valley had been a north-south Indian highway.

Major William Gooch, the Lieutenant Governor, who came into power several years after Spotswood retired, not only realized the importance of settling the valley, but took steps to admit settlers who were eligible under the 1689 Toleration Act.

He was one Governor who realized that the interests of the King, the colonists, and the various religious groups could be the same for the betterment of all. He made many land grants to settlers in the valley and opposed the unreasonable Fair-tax claims to almost the whole area.

It is difficult to say who were the first settlers in the area now called Norborne Parish. They probably came from the north, from Pennsylvania or New Jersey, across Maryland via Point of Rocks or Harpers Ferry, or the Pack Horse Ford, or even where Watkins Ferry was later located, to Virginia.

The immediate reason for the settlement from the north was the Indians in the valley. The redmen had learned to hate and fear the Virginians whom they called the "long knives." They respected and revered William Penn and the Quakers and trusted them. Kercheval and several other early historians state that the white man and the red man lived alongside of each other in the Shenandoah Valley for 23 years, in peace before a hand was raised in anger. They were to learn that the white men from Pennsylvania differed little from the ones from Virginia. However, the time gained was sufficient.

The Quakers, having no reason to fear the Indians, were the first religious group to establish a congregation and build Church buildings in the Shenandoah Valley and, in fact, in what became Norborne Parish. They erected a Meeting House on Tuscarora Creek in 1735. This was named the Providence Monthly Meeting and was a part of the Pennsylvania Yearly Meeting.

The Presbyterians appear to have been next. In July 1736 they record two preaching points in Berkeley County. These were Tuscarora Church and Bullskin Church. In 1738 they had a third in Back Creek Valley. All were organized as a part of the Synod of Philadelphia.

Germans were invited to settle in America by William Penn. He visited them in war-torn Germany and, speaking in their own tongue, offered them refuge from their devastated lands and new homes in Pennsylvania. They started coming in 1683.

By 1717 they were coming in large numbers. They came chiefly from the Palatinates, Maintz, Treves, Baden, Alsace, Lorraine, and Wurtemberg.

They were almost all Protestants, chiefly of the Lutheran and German Reformed persuasion. They were slow to set up

congregations, being content to establish a school and hear the schoolmaster conduct religious instruction. They also suffered from a scarcity of ministers. Many of them moved to Virginia as early as 1726 to 1732. They may have been in New Mechenberg (Shepherdstown) as early as 1726, but did not establish a congregation (Lutheran) until 1765. They did establish a Church at Kernstown near Winchester in 1740. In Martinsburg the German Reformed and Lutheran congregations had a Church at the corner of King and Church Streets in 1786.

The Baptists made their first appearance in what is now Berkeley County in 1742 and 1743. They came from Maryland and settled west of the Opequon. Their Church was known as the Mill Creek Church. That group was driven out by the Indians in 1756, and settled in Loudoun County.

ESTABLISHMENT OF COUNTIES AND PARISHES IN THE VALLEY

In Virginia, east of the Blue Ridge, when an area was opened for settlement, the Parish organization usually preceded the civil establishment. This was done to provide for the spiritual and physical needs of the people. Then as the population grew a civil government was set up.

West of the Blue Ridge, as first settlers were not Church of England men, civil government was set up first and the vestry organization soon followed to accomplish the civil functions of the vestry. A considerable portion of the early vestrymen were Quakers, German Protestants or Scotch-Irish Presbyterians.

The first county set up that included the area now known as Berkeley County—Norborne Parish, was Orange County in 1735. It included all the territory of Virginia west of the Blue Ridge except the Fairfax grant. It was to extend to the utmost limits of Virginia and extended the civil government of Virginia to all this territory into which settlers were arriving in considerable volume. No Parish organization was set up as there were few Church of England men in the area.

In 1743, that part of Orange County west of the Blue Ridge was cut off and formed into two counties, Frederick and Augusta, which were to be organized as soon as they could pay the costs of civil administration.

Frederick County with its immigration of Dissenters and

German families well underway, was organized as a County in 1743. Frederick Parish was brought into existence by the election of its first Vestry about the first of June 1744. This was ten years after the organization of Quaker congregations and eight years after the organization of the Presbyterian Churches in what was then Frederick County—but is now Norborne Parish, Berkeley County. The most important thing in the eyes of the colonial authorities was to organize first of all a civil Government that would bind the people of the new counties in sympathy as well as self-interest with the Government of the colony.

The first Vestry Book for Frederick Parish is lost. We have recorded that the first Vestry was dismissed for misconduct in 1752.

The second Vestry interests us. It was elected before August 1, 1752, as four of the Vestrymen were sworn in on that day. Those elected were: (1) Captain John Ashby, noted Indian fighter; (2) Charles Buck, who took the oath as Church Warden on October 2, 1752; (3) James Cromley (Crumley), a Quaker; (4) Lord Fairfax, staunch Church of England man and a County Court Justice; (5) Gabriel Jones, a lawyer; (6) John Hite, Major of the Militia and Justice of the Frederick County Court; (7) Robert Lemon, merchant; (8) Thomas Bryan Martin, for whom Martinsburg, West Virginia, was probably named. He was a nephew of Lord Fairfax; (9) John Lindsay, Captain of the Militia and a member of the Frederick County Court; (10) Lewis Neil, a Quaker, Sheriff of Frederick County; (11) Isaac Perkins (Parkins), a Quaker and a Captain of the Militia. It was Parkins who preferred charges against the first Vestry; (12) Thomas Swearingen, Sr., who took the oath as Church Warden October 2, 1752. Swearingen owned and operated the ferry at Shepherdstown. In 1757 he defeated George Washington for the House of Burgesses. Washington defeated him the following year.

There were frequent changes in the Vestry of Frederick Parish. The area was filling up with Church of England men; so, in 1759, the General Assembly ordered the removal of all Dissenters from the Vestry, provided there were as many as seven Church of England men available. The General Assembly was unwittingly paving the way for the abolishment of the State Church. The General Assembly was enacting taxation without representation.

CHAPTER IV

Establishment of Norborne Parish and Berkeley County

ESTABLISHMENT OF NORBORNE PARISH AND BERKELEY COUNTY

George Washington and Thomas Bryan Fairfax, Burgesses from Frederick County, in 1760 tried to have the huge Frederick Parish divided, as one minister could not perform the duties. However, the General Assembly was not ready to act.

In May, 1770, the General Assembly paid attention to the petition of sundry persons, members of the Church of England in Frederick Parish, which, among other things, stated there were "not less than seven Churches and Chapels in the Parish."

The act dividing the Parish into Frederick, Beckford and Norborne was passed June 28, 1770. Under the provisions of the act, the Vestry of Frederick Parish was dissolved. Elections for Vestries of all three Parishes were ordered held at least one month before March, 1771. Frederick was to sell its glebe and return to Beckford and Norborne a fair share of the sale proceeds.

The boundaries of the three Parishes are recorded in Hennings Statutes. They were the same as the Counties of Frederick, Dunmore and Berkeley, which were formed by statute May 15, 1772. There were no further divisions of Frederick Parish and no further changes in its boundaries during the Eighteenth Century.

Norborne Parish came into existence by legislative enactment the first day of January, 1771. Berkeley County and Norborne Parish became effective administrative units May 15, 1772. Norborne Parish and Berkeley County are named for Norborne Berkeley, British Governor (1768-1770). (See Sketch of him in the Appendix.)

Order Book 15 of the Frederick County Court contains record of the swearing in of the Vestry of the newly created Parish of Norborne. The Vestrymen were: (1) Samuel Washington, brother of George Washington and Senior Warden; (2) Adam Stephens, veteran Indian fighter and founder of Martinsburg; (3) Thomas Rutherford, Indian fighter of the Rutherford Rangers; (4) John Neville, County Jailer; (5) Robert Worthington, whose name is connected with St. George's

Chapel; (6) George Cunningham; (7) William Hanchir (Henshaw), Junior Warden and later to be second in command to Hugh Stephenson; (8) Magnus Tate; (9) William Baldwin; (10) Morgan Morgan II, a famous lay reader and preacher; (11) Hugh Stephenson, who was to command the first troops from Berkeley to join Washington at Boston; (12) James Keith. (Sketches of some of this most interesting and distinguished group are in the Appendix.)

The Rector for the new Parish was the Rev. Daniel Sturgis, ordained and licensed for service in Virginia by Richard Terrick, the Bishop of London. He remained in the Parish until 1786.

The Norborne Glebe

The Parish also had its glebe. The 7th day of December, 1772, Samuel Washington and William Henshaw, Church Wardens, completed the purchase of the Norborne glebe for L180 from John and Jane Berry. Almost the whole Vestry were present to witness the transaction. The glebe contained 139 acres and was situated on Evitts Run which flows into the Shenandoah near the bridge of West Virginia highway No. 9 over the Shenandoah. It is on the west side of highway No. 9 not far from the present ball park. The farm is triangular in shape, has a fine spring on it, at present a tenant house, and also foundations of an older house. It is not known that the Rev. Mr. Sturgis lived there but he probably did. The farm is owned in 1956 by Mr. Robert E. McCabe.

NORBORNE PARISH

Original Churches and Chapels

The new Norborne Parish contained the following chapels: (1) Morgan's Chapel at Bunker Hill, the oldest Anglican place of worship west of the Blue Ridge, built in 1740. It was privately built but publicly supported. (2) Mecklenberg Chapel, built about 1747. It was publicly built and publicly supported. (3) Hedges' Chapel. It probably was a private chapel built in the 1740's at Hedgesville. (4) A Chapel, the ruins of which are now known as St. George's Chapel. It was probably a private chapel built by several families on Worthington land on the road leading from what is now Charles Town to Smithfield. It was a well-built and beautiful small Church.

All of these Chapels required the services of a minister or lay reader. Around each was a strong nucleus of Church of England families. By far the strongest was around St. George's Chapel, which was also quite close to the glebe land purchased, in December 1772, by the Church Wardens.

Hitetown (Leetown), where Jacob Hite desired to build the County Seat, was not too far away from the site of St. George's Chapel to make it available as the Norborne Parish Church. However, it was not to be.

Founding of Martinsburg

Adam Stephen won out in the contest for selecting the site of the County Seat of Berkeley County. The first Berkeley County Court met at Edward Beeson's house, which still stands about a mile north of the present Court House, May 19, 1772. Adam Stephen was sworn in as Sheriff. He organized the Berkeley County Government. He was also a vestryman of Norborne Parish.

Why Stephen won can only be surmised. However, he named the town for a Martin, either Thomas Bryan Martin or the Rev. Denny Martin. Old accounts give both names. In any case, both were Fairfax heirs. Stephen bought most of the site from the Fairfax family. The Fairfax and Hite interests had been in bitter litigation for years. The Hardesty account states that the Rev. Denny Martin rendered valuable aid in securing the site for the Seat of Justice where Stephen desired it.

Adam Stephen, November 17, 1772, having produced a writ from the Secretary, adjourned the Court to Morgan's Spring on his own land. Close by were his saw and grist mills in operation. Morgan's Spring became Berkeley Court House.

It was a compactly built village of twenty or thirty houses around the spring and on the Warm Spring Road. It was known as Martinsville for a short time. On April 18, 1773, Stephen acquired a second tract from George William Fairfax—to the west and adjacent to his previous holding. At least King and Queen Streets must have been laid out and named before the Revolution. The plat was recorded in 1779. The General Assembly of Virginia incorporated Martinsburg in October 1778.

The Church in Martinsburg

Was a Church there? We sometimes forget that it is people, and not a building, that makes a church. The building is only an instrument and a symbol.

The Church was in operation the first day the Court met. We read that the Church Wardens were directed to bind an orphan to his guardian according to law. There were several cases of that kind. Also, there was a law that persons could not move out of the County without posting a notice on the Church door for three Sundays. On April 24, 1775, Adam Stephen posted a notice on the Church door notifying the freeholders of an election for delegates to the convention at Williamsburg. The Rev. Daniel Sturgis, the Rector of Norborne Parish, removed the notice.

The Church was there and in operation. There may or may not have been a building at first. The notices could have been placed on the door of one of the Chapels. The Rev. John Douglas, in his "Short History of Trinity Church," written about the turn of the Twentieth Century, gives the date of the first Church building as about 1776. Bishop Meade placed the date of the building of Trinity Church as after the Revolution. The oldest plat of Martinsburg in the Court House, dated 1790, shows the English Church as on Lot 108, southwest corner, which is a part of old Norborne Cemetery.

There were 2250 tithable persons in Berkeley County when it was formed. As that did not include women, children or slaves, the population was probably six or seven thousand. It was nineteen thousand by the 1790 census; that included Jefferson and part of Morgan counties. Anglican communicants could not have been more than a few hundred in the entire Parish. The Church of England was definitely a minority Church. The dissenters and the unchurched were greatly in the majority. The churchmen held the offices but their position was far from good. They were only a small proportion of the population at the time of the American Revolution.

CHAPTER V

The English Church and the American Revolution

RELIGIOUS CONDITIONS AT THE TIME OF THE REVOLUTION

The Anglican Church in Virginia, as the State Church, was a political body and a political instrument. In order to hold office it was almost necessary to be a member.

It is important to realize the influence that was exercised on Anglicans by the religious atmosphere which surrounded them.

America had become the home for the free-thinking and radical elements of Protestant Christianity; people who were denied freedom to believe as they would, not only by the Roman Catholic States but also the more conservative Reformation Churches of Protestant Countries. Both the Lutheran and the Reformed Churches (Presbyterians or Calvinists), where dominant or established in Europe, refused to tolerate radical religious minorities, except under severe disabilities, and the immigrants who poured into the colonies in the eighteenth century were largely non-English—Germans and Huguenots.

They brought with them numerous religious loyalties; in some cases shortly to be abandoned under pioneer conditions, and, in others, to be soon exchanged for the newest sectarian allegiances offered by itinerant preachers.

At the same time the prevailing rationalism, i.e. human reason unaided by Divine revelation is an adequate guide to all allowable religious truth, among educated people in the colonies, loosened the hold that orthodox Christianity had maintained both in Puritan New England and Anglican Virginia. Everywhere men regarded lightly the strong convictions of their grandfathers; many of them drifting into the ranks of the unchurched thousands who formed such a large part of the population during the last decades before the American Revolution. Revivalist movements stirred masses of people for a short time, but the lasting results of these popular revivals was generally a leveling social influence. They resulted in the acceptance of social and political equality as a religious principle rather than any significant spiritual and moral re-invigoration of the older Churches.

Out of this chaotic scene the typical American of the

Revolutionary era began to emerge as a self-reliant individualist. He was far more readily drawn to a Church conceived as a voluntary and local association of like-minded believers where social equality and individual initiative were the virtues inseparable for a successful life in the land of promise in the wilderness. Deeds, not creeds, were important—a man's religion was his private concern.

Inevitably American Anglicans were effected by these currents of thought as well as by the thinly disguised deism (that is, believing in the existence of God on the evidence of reason and nature only, with rejection of supernatural revelations) characteristic of the time. On one hand, they frequently suffered the undisguised hostility of the people of non-English origin; on the other, they themselves absorbed more than a little of the typical individualistic American spirit.

The conditions were well recognized in the General Assembly. As early as 1769, a committee on religion, composed of some of the ablest minds of Virginia, worked on how to solve the religious problems that were arising. They were still thinking of toleration, not religious freedom. When the patriots took over the Civil Government, the Prayer Book was changed—Prayers for the King were taken out and Prayers for the new Government inserted. However, clamor was arising for the disestablishment of the Church and for full religious freedom. There was much debate in the almost equally divided Assembly.

Thomas Jefferson lead the fight for religious freedom. However, it was James Madison, later to be President, who amended Mason's Bill of Rights. Mason's article granted toleration to all religions. Madison's change gave entire religious freedom. It was Madison who finally pushed through Jefferson's Statute of religious freedom and the disestablishment of the Church in 1786. Jefferson at that time was Minister to France.

THE AMERICAN REVOLUTION AND THE CHURCH

The American Revolution plunged the Colonial Church into a crisis that rapidly became sheer disaster. Thousands of American loyalists, Tories, as they were called, conscientiously believed that the colonies should remain in union with the mother country and, for this conviction, suffered severe

persecutions at the hands of earnest patriots.

In Virginia, financial distress of the Church was great, as the support of the Church by State taxation was ended. At this time the glebe still remained.

The great majority of laity and clergy, in Virginia, supported the Patriot cause. The clergy interpreted their oath as one to maintain not necessarily the crown but duly constituted civil authority. This interpretation was embodied in the new Commonwealth of Virginia so that there was a semblance of order throughout the Revolutionary years. We have mentioned, elsewhere, that the Norborne Rector, the Rev. Daniel Sturgis, took the oath to support the Commonwealth and remained in the Parish until 1786.

We know that Adam Stephen, Robert Worthington, William Henshaw and Hugh Stephenson, of the Vestry, all served in the Continental Army. Samuel Washington remained as Senior Warden and was Sheriff in Stephen's place. The County Government appears to have made the changeover from the crown to the Commonwealth of Virginia without many changes except for service in the Army.

Adam Stephen, after his dismissal from the Army in 1777, returned to Berkeley County, laid out 130 acres of his estate in town lots, and applied to the General Assembly of the Commonwealth of Virginia to have Martinsburg established by an enactment. This was done in October, 1778. The plat of the town was recorded at the Court House August 20, 1779.

Trinity Church is Built

Fortunately, for the Church in Norborne Parish, the Pendleton brothers, Philip, William and Nathaniel, had moved to Norborne Parish sometime between 1772 and 1775. They were nephews of the great lawyer and Judge, Edmund Pendleton. Philip Pendleton was one of the first lawyers admitted to practice when the county was formed. His brother William was a lay reader in the Church as also was Morgan Morgan II. Without them affairs would have been much worse.

Bishop Meade, and other historians, credit Philip Pendleton with not only being the moving spirit, but actually being largely responsible financially for building the stone Church in Norborne Cemetery that was known as Trinity Church.

He did this when the Anglican Church was passing through

its worst crisis in America and before the Protestant Episcopal Church emerged.

RISE OF METHODISM IN THE VALLEY

It should be noted at this time that the Methodist movement was becoming a very important factor in the religious life of the Shenandoah Valley.

This movement which started in England—inside the Church of England—by the Wesleys who never left Her and which was intended to bring the Church to life, came to full power and flower in the United States.

The first Methodist preachers came in 1766. In 1772, the year Berkeley County was founded, Francis Asbury was made John Wesley's assistant and representative in America. To Asbury, American Methodism has always looked as being the founder and organizer of its distinctive form and plan of Government.

Asbury preached in the area of Norborne Parish many times between 1781 and 1795. Once, in Shepherdstown, he had a congregation of over seven hundred.

In 1784 the Methodists organized as a separate denomination. The Episcopal Church, in its disorganized and weakened condition, was in no position to prevent large numbers from going over to the new Church.

CHAPTER VI

The Protestant Episcopal Church and its First Bishops

FORMATION OF THE PROTESTANT EPISCOPAL CHURCH IN VIRGINIA

The title Protestant Episcopal Church was first adopted in Maryland in August, 1783, at a convention of clergy which adopted a "Declaration of the Fundamental Rights and Liberties." The title refers to the fact that it was non-Roman and was organized under Bishops.

The Virginia Assembly met in October, 1784, and settled the question regarding laws concerning marriage satisfactorily to all Churches. Finally, on December 28, 1784, the act for the incorporation of the Protestant Episcopal Church was passed by both houses and adopted. It was a close vote. It provided for a convention, including both clerical and lay delegates, to be the governing body of the Protestant Episcopal Church in Virginia in both spiritual and temporal affairs.

The lawyers in the Assembly, knowing their Blackstone, had taken the Church governing body back to the early Saxon Church by including both lay and clerical delegates in the convention.

The first convention, called by the Act of the General Assembly, met in Richmond May 17, 1785, and continued in session for a week. They were unskilled in ecclesiastical procedure, and untrained in the field of leadership in Church affairs, but they were a remarkable group of Virginians. Dr. Edward L. Goodwin says of it: "it was predominantly a laymen's convention . . . no convention or council since has enrolled so many distinguished names or numbered so many statesmen of the first rank in the Commonwealth."

Norborne Parish was represented by Morgan Morgan II. The Rev. Daniel Sturgis did not attend.

The purpose of the convention was to create—with no precedent to guide them—(1) a form of government for their Church, (2) a code of canon laws to replace the statute law and common law which had governed the Church, and (3) a Church judiciary system. They also had to find a way to consecrate a Bishop and take action upon the question of joining with the other Episcopal Churches in other sections to form a national organization.

The convention, in spite of its able lay members, succeeded only in part, and the Episcopal Church in Virginia was to suffer greatly for twenty years from poor organization and poor canon laws.

The plan of union with other dioceses did meet whole-hearted approval. Four delegates were elected to represent Virginia in the General Convention to be held in September, 1785, two lay and two clerical.

The Rev. Daniel Griffith, of Leesburg, Loudoun County, who was to be the first Bishop-elect of Virginia, was a delegate. The Diocesan Convention of 1786 selected him. However, he never became a Bishop, which is a great pity as he was the moving spirit in the effort to re-organize the Church.

THE FIRST BISHOPS IN THE PROTESTANT EPISCOPAL CHURCH

It has been mentioned that Samuel Seabury of Connecticut was the first Bishop. He was consecrated in the Scottish Episcopal Church on November 14, 1784, by Bishops Kilgour, Petri, and Skinner. By 1785 he was back in Connecticut ordaining clergy.

There were objections to him in many of the States, particularly Pennsylvania, New York and Virginia. He had been a Tory, served in the British Army during the Revolution, and was High Church.

During Seabury's absence, the Rev. William White of Pennsylvania and the Rev. William Smith of Maryland had made efforts to unite the separate Episcopal Churches in the States. White had been in correspondence with the English Archbishops and had been informed that they would consecrate American Bishops.

The General Convention of 1786 selected the Rev. William White of Pennsylvania, the Rev. Samuel Provost of New York, and the Rev. David Griffith of Virginia, to go to England for consecration.

White and Provost went and were consecrated. Virginia did not raise the money to send Griffith. White and Provost returned and were requested to consecrate Griffith as there were now three American Bishops. However Provost and Seabury were not on compatible terms until White, acting as peacemaker, overcame Provost's objections to Seabury and

brought them together at the General Convention of 1789.

There they were prepared to consecrate Griffith but he suddenly died, so Virginia was without a Bishop when one was most sorely needed.

The Diocesan Convention of Virginia of 1790 elected Dr. James Madison as Bishop. Financial conditions in Virginia had greatly improved. He was sent to England immediately and was consecrated at Lambeth by the Archbishop of Canterbury, Moore, the Bishop of London, Proteus, and the Bishop of Rochester, Thomas.

Madison returned to Williamsburg to resume his duties as President of the college, minister of the Parish and to enter upon the duties of his Episcopate. He was, also, a distinguished surveyor, and was employed to run the Virginia-Pennsylvania boundary line. He was a second cousin of President Madison.

Bishop Madison was a successful college president and an excellent preacher. He had a fine patriotic war record and was a highly respected and beloved man. However, under his administration, the Diocese of Virginia and the Protestant Episcopal Church in Virginia were to plumb the depths. He had canon laws that were unworkable and so had no real power to enforce discipline. The prevailing deism among the educated people, the rise of Methodism, the bitterness against the old established Church—particularly among the Presbyterians and Baptists—made his task of rebuilding the Episcopal Church almost impossible. Finally, as a crushing blow, the glebe was taken by the State.

THE VIRGINIA CHURCH LOSES THE GLEBE

Affairs of the Episcopal Church in Virginia from 1786 to 1813 appeared to go from bad to worse. The Diocesan conventions were less and less attended. Several years there was no quorum. The Church was under continual attack by: (1) the Baptists—some of whose ministers appeared to conscientiously believe that the road to salvation lay in destroying the Episcopal Church; (2) the Presbyterians; and, (3) the Methodists—who took up the cry against the Episcopal Church as incorporated in the Act of 1784. Finally, the Act was repealed, and the way was open to seize the Church property as belonging to the State.

The ablest lawyers in the State rallied to the defense of

the Episcopal Church, but to no avail. The Act was finally passed in 1802 seizing all Church property. The final paragraph of the Act began with the declaration: "That nothing herein contained shall authorize a sale of the Churches and the property therein contained or the Church yards;" however, other property including the glebes was to be seized and sold.

The Church did not accept the Act without a struggle. A case was soon in the Courts to test its constitutionality. The case finally reached the Court of appeals consisting of five Justices—Edmund Pendleton, President, Peter Lyons, Paul Carrington, Spence Roane and William Flemming. Justice Flemming declined to sit. The case was argued and long considered by the Court. Finally a decision was reached. Justices Pendleton, Lyons and Carrington voted to declare the law unconstitutional. Justice Roane voted to declare the law constitutional. Pendleton was to prepare the opinion. He did so and set the date upon which the opinion of the Court should be announced. On the night preceeding that appointed day, Justice Pendleton dropped dead with the written opinion in his pocket. This was October 26, 1803.

A new Justice, St. George Tucker, was appointed by the Governor. The case was reheard. Tucker voted with Roane. The Court was in a tie which, under the laws of Virginia in a case of constitutionality, is ruled in favor of constitutionality.

So the glebes were lost and turned over to the overseers of the poor for sale. The other Church property, which was not to be sold, remained the property of the State but in the possession of the Episcopal Church. To sell the Churches, for which the Baptists were clamoring, would not have been popular politically.

It would be a fine ending if we could point to some great institution built for the good of all the people, built by the sale of the glebe lands, but such is not the case. The glebe was disposed of at the County level. Some of the proceeds may have aided the poor, but most of the proceeds were believed to have gone into the pockets of the politicians.

Late in his life, Bishop Meade commenting on the loss of the glebe, while calling it a great injustice, believed that it was for the final good of the Church to have to re-grow from its roots.

THE CONVENTION OF 1789

While things were going from bad to worse in the Episcopal Church in Virginia, the overall picture of the Church was improving. The General Convention of 1789 cleared away the ignorance, suspicion and prejudice which stood in the way of the union of the Churches in the different States into a single national Episcopal Church.

A unanimous resolution affirmed the validity of Seabury's consecration. The re-organization of the separate functions of the lay order and Episcopate, in the government of the Church, brought together those who feared an over-emphasis of the clergy, and those who feared that the traditional Episcopal power would be submerged in a Church order largely shaped out of Presbyterian and Congregational elements.

The Convention of 1789 adopted a Constitution, agreed upon and ratified a Book of Canons, and published an American Book of Common Prayer. These became the foundation documents in the structure and life of the new National Church.

The Prayer Book, adopted in 1789, though adhering to the essential Anglican doctrine, discipline and principles of worship, was a thorough revision of the English 1662 book. State Prayers were altered, liturgical language was modernized, and obsolete words omitted. The Athanasian Creed was dropped from use. The chief change was in the Communion Service. As previously mentioned, and as Seabury had agreed to do when he was consecrated, the American liturgy employed the form generally used in the Scottish Episcopal Church, a prayer very close to that in Archbishop Cranmer's first prayer book of 1549, and thus brought to the American Communion Service not only the western Latin tradition, but also such elements of Eastern Orthodox liturgies as had been incorporated into the Scottish revision.

With these enactments of the 1789 Convention, the federation of State Churches into a single American Episcopal Church was accomplished. The newly independent Church of the Anglican Communion embarked upon its autonomous life as the Protestant Episcopal Church.

CHAPTER VII

**Norborne Parish from the End of the
Revolution to 1817**

NORBORNE PARISH FROM THE END OF THE REVOLUTION TO 1817

For twenty years after the Convention of 1789, the Episcopal Church lapsed into lethargy and inaction. Spiritual vitality was at a low ebb. Economic distress was acute. The long painful process of educating Episcopalians to support their Church by voluntary offerings was begun. Things were not propitious for the Church's recovery.

There was a strong social and political restlessness. There were clashes between social classes. The conservative Federalists feared the radical influence of the French Revolution, while their Republican Democratic opponents welcomed every unorthodox opinion, both political and religious. Deism was still a popular creed. Tom Paine's "The Age of Reason" was read on all sides. In most of the Churches there was a sharp decline in spiritual influence and strength.

The general insecurity in the East was increased by the movement of large numbers of people to the West. This greatest migration of people in modern times was already underway.

The Episcopal Church, during these two decades, received little leadership from its first Bishops. They had not learned how to exercise the Episcopal office with which they were clothed. They were all Rectors of Parishes and had other duties.

The year 1814 is taken as the year marking the beginning of the Church's revival in Virginia. That year Richard Channing Moore became Bishop of Virginia and Rector of the Monumental Church in Richmond. He was an Evangelical and a gentle and persuasive preacher.

Under Moore's leadership the Virginia Church was lifted out of the slough of Bishop Madison's neglect. Churches were re-opened and new Parishes established. The clergy increased from seven to nearly one hundred during his time and Virginia was set well on the road to that expansion of Church life that was to make her diocese, in the future, one of the strongest centers of the Episcopal Church in the United States of America.

During the sad years of the Episcopal Church that followed

the Revolution, Norborne Parish does not appear to have fared as badly as many others. While there are no known Church records for the years from 1771 to 1817, there are other historical records that give us information regarding the Church. The Rev. Daniel Sturgis remained as Rector until 1786. Morgan Morgan II and William Pendleton were both active as lay readers and there may have been others who labored hard and kept the Church alive. Trinity Church in Martinsburg was built before 1790. There was a strong congregation around St. George's Chapel, another at Shepherdstown, and also congregations at Hedgesville and Bunker Hill—all in the Parish.

Morgan Morgan II attended the Virginia Convention of 1785 but there is no record of Norborne sending delegates, either clerical or lay, to any other Convention until 1815.

The Rev. Mr. Sturgis was followed by the Rev. Thomas Veasey. He had been a Methodist preacher, one of the three sent to America by John Wesley to ordain Asbury and others. After the Methodist Church was organized in 1784, he preached as a Methodist for several years. However, in 1786 or 1787, he joined the Episcopal Church and was ordained a priest in June, 1787 by Bishop White. Bishop Meade speaks well of Veasey. He served in Norborne Parish for several years and was succeeded by the Rev. Francis Wilson, of whom Bishop Meade said, "I can learn nothing."

It was while Veasey was Norborne Rector that Charles Town was laid out by Charles Washington. The town was established in 1787. The Episcopalians there were served by St. George's Chapel until 1817.

The Rev. Bernard Page succeeded Mr. Wilson. He was in the Parish in 1795, was highly regarded, and was reported to be well beyond the ministerial standards of the day.

The Rev. Mr. Heath was minister in 1800 and died in the Parish.

In 1801 Berkeley County was divided and Jefferson County was formed. However, St. Andrew's Parish was not formed until later.

Mr. Heath was succeeded by the Rev. Emanuel Wilmer. Bishop Meade reports he was in the Parish in the years 1806 and 1807. He was probably the last incumbent of the Norborne glebe as that was lost in 1802. He could have continued on it during his tenure but his successor could not have held it.

The Rev. James Price succeeded Mr. Wilmer. He is reported to have been the last Parson of St. George's Chapel. Bishop Meade said of him, that "he had been occasionally preaching in this Parish, especially at Martinsburg and Shepherdstown, when I first visited them about the years 1812 to 1813."

Mr. Benjamin Allen next appears in 1815. He was first a lay reader and later Rector of St. Andrew's Parish. He was a man of great energy and considerable ability and started the Episcopal Church in this area on the uptrend.

Jefferson County had finally elected a Vestry in March, 1815, and formed St. Andrew's Parish. Berkeley County also elected a Vestry combining Trinity of Martinsburg with Mount Zion of Hedgesville for Norborne Parish. Zion Church in Charles Town was built in 1817. St. Andrew's Parish was to be Benjamin Allen's field. However, he did organize and supply the Martinsburg-Hedgesville Churches until Mr. Horrell came in 1817. Bishop Moore was making his presence felt.

CHAPTER VIII

Norborne Parish—1817 to 1861

NORBORNE PARISH—1817 TO 1861

The first record we have of a meeting of the members of the Protestant Episcopal Church in Martinsburg is dated April 7, 1817. Thirty members were present. The business was to elect a Vestry. The Rev. Benjamin Allen in his "Memoirs" gives us a sidelight on conditions. In 1815, he reports the first Vestry elections in probably twenty-five years in Norborne Parish. That does not mean there was no Vestry, as the Vestry could elect members to fill vacancies so could be self-perpetuating, but does indicate that Church life was at a very low ebb.

The Vestrymen elected in 1817 were: (1) George Robinson, (2) Edward Colston, (3) Thomas McIntire, (4) John Fryatt, (5) James Walker, (6) William Pendleton, (7) Samuel Hedges III, (8) Josiah Hedges, (9) Philip C. Pendleton, (10) John Strother, (11) William Gregory, and, (12) Henry Bedinger. The Rev. Thomas Horrell was the Rector. Edward Colston and William Pendleton were lay readers. They have memorial windows in the Sanctuary at Trinity Church.

Norborne Parish included at that time, Trinity Church in Martinsburg and Mount Zion Church in Hedgesville. Bishop Moore, in his report to the Diocesan Convention at Fredericksburg, Virginia, in 1817, reported: "there are two Churches in Norborne Parish, one in Martinsburg, the other in a gap in the mountains eight miles distant. The number of communicants is small in the Church in town; the congregation belonging to the mountain Church is numerous—thirty to forty. The foundations of a Church has lately been laid near the site of the old one. Baptisms were 29, Marriages one, Communicants in the Parish at large, 78."

The new Mount Zion Church was completed in 1818 and consecrated by Bishop Moore. At that time he also confirmed fifteen, which is the first written record we have of a confirmation in the Parish.

The Parish Register lists in 1819, 108 Communicants, of whom three were colored. In 1823, there were 116, of whom three were colored. The population of Berkeley County, Norborne Parish in 1820 was 11,211.

The Vestry records through those years are mostly records

of the struggles to raise funds to keep the Churches repaired and pay the clergymen. The stipend was \$400 a year, and that frequently was not fully paid. Ministers did not, as a rule, remain long in the Parish. However, in 1819, when the Rev. Enoch Lowe was Rector, Bishop Moore at the Petersburg, Virginia Convention reported the Vestry had purchased for their clergyman a comfortable parsonage. The Vestry record does not mention it and we do not know where it was.

The Church Register for the period is well kept. It shows the Communicants, the Baptisms, the Marriages and the Funerals. It also gives an indication of how many were moving West. Confirmation lists do not appear often. There was a class of twenty-five confirmed by Bishop Meade in 1833 and thirteen in 1840. Real growth was slow. Mill Creek Church, which we have called Morgan's Chapel, was added to the Parish for preaching services in June 1839.

However, a new Church was coming to Martinsburg. Historians report that the stone Church building in Norborne burying ground was unsafe. The Vestry record does not mention this. Let the Vestry book report for itself what the Vestry had in mind.

Rebuilding of Trinity Church Norborne and the Norborne Burying Ground

At a Vestry meeting in Norborne Parish, on May 12, 1837, there were present: William Pendleton, Edward Colston, D. Burkhart, Josiah Hedges, Harrison Waite, Hezekiah Hedges, J. W. A. Nadenbousch and E. P. Palmer. Mr. Colston submitted the following resolution which was adopted: "Whereas, the Vestry has it in contemplation to remove the Episcopal Church to a central situation in Martinsburg, and whereas, it is understood that some persons apprehend that the burying ground may be removed or left exposed. Resolved as the fixed determination of the Vestry that they will preserve said burying ground as now located and keep it from injury, exposure and desecration. Resolved that Messers. Burkhart, Waite, H. Hedges and P. Hunter be appointed the committee to procure subscriptions to the rebuilding of the Church and procuring a parsonage with instructions to call a meeting of the Vestry as soon as they shall be prepared to report. Edmund P. Hunter, Clerk."

The Vestry record of June 15, 1839, reports: "Resolved

Trinity Church, Maitlandburg
was consecrated by Bishop Neale
in the presence of Bishop and Peter
on Aug 10 1843

The first service was held on the 1st of
 July, the anniversary of the birth of
 the Holy Spirit, and was
 a most successful one. The
 service of the Holy Spirit was the
 subject of the service, and the
 people were very much
 interested. The service was
 held in the evening, and the
 people were very much
 interested. The service was
 held in the evening, and the
 people were very much
 interested. The service was
 held in the evening, and the
 people were very much
 interested.

Martinsburg, dated Aug. 10, 1843, and signed by Bishop Meade. Original letter is kept in church files.



BISHOP WILLIAM MEADE

that the building committee appointed at a former meeting of the Vestry for the purpose of erecting a Church on the lot furnished for the purpose, do forthwith proceed to contract with the proper workmen for the removal of the old Church and the erection of the new one at as early a period as practical. The new Church to be of such dimensions as to admit of the use of timbers of the old Church." (NOTE: This last with regard to tearing down the old Church was rescinded at a subsequent Vestry meeting.) It was also recorded that the committee appointed upon the subject of the new Church contemplated to be built, "do forthwith proceed to collect the monies subscribed for that purpose and as soon as the collection shall be accomplished to give notice for meeting of the Vestry for the purpose of further action upon the subject."

The lot, furnished in a central location in Martinsburg, is Lot No. 143, as shown in the 1790 plat of Martinsburg. Court-house records show that the lot was bought from the Trustees of Martinsburg in 1794 by Hugh Lyle. It descended to his son, Robert Lyle, and his wife, Margaret, who in 1819 sold it to General Elisha Boyd for \$650.00. No further transactions involving it are found until in the Will of General Elisha Boyd, dated February 2, 1841, and probated November 8, 1841, he devises certain land to his daughter, Mary W. Faulkner, "excepting the Episcopal Church and the ground enclosed around it, the title to it has been conveyed to me, but I wish my Executors to convey it to such person or persons as may have the right to receive the title for the uses to which it was originally intended." Nothing further regarding the lot can be found in the County records except that the Church did sell off, by the authorization of the Circuit Court in 1876, a 30 x 100 foot lot on College Street.

The Church records do not record the original transaction. Evidently the Church building was up in 1841. General Boyd was a Presbyterian. His wife Elizabeth Boyd, however, who died in 1839, was an Episcopalian. This may help to explain Bishop Meade's remark that the Church was finished largely through the efforts of the ladies in the congregation.

The Rev. Charles C. Taliaferro was Rector when the Church building was started. It was finished by the Rev. James Chisholm who was Rector at the time of its consecration by Bishop Meade. A memorandum in his manuscript in the Norborne Parish Register reads: "Trinity Church Martinsburg was

consecrated by the Rt. Rev. William Meade, Bishop of Virginia, on Thursday, August 10, 1843. Present and assisting, the following of the clergy: Rev. Alexander Jones and I. Chisholm of Virginia, and Rev. James Buck and Theodore B. Lyman of Maryland. The Sentence of Consecration was read by the Rector of the Parish. Morning Services by the Rev. T. B. Lyman. Sermon by the Rev. A. Jones, Text Zachariah 14:20."

The original manuscript of the Sentence of Consecration has been preserved in the Church records.

The first Confirmations held in the new Church were on August 11, 1843, the day after its consecration, by Bishop Meade. There were confirmed: Robert Gregory, Robert S. Pendleton and Anne Harrison. Seven had been confirmed at Mount Zion Church, Hedgesville, on August 9, 1843. At that time Mount Zion had 71 communicants and Trinity 27.

A cornerstone was laid for Calvary Church, Back Creek, November 16, 1844. The Church was consecrated by Bishop Meade on November 28, 1846. Calvary Church did not flourish long as an Episcopal Church. The building still stands and is used as a Church.

We also note that, at the Vestry meeting of February 18, 1846, a committee was appointed to negotiate the sale of the old Church in Martinsburg to the Methodist congregation. It was not done.

In 1848, Trinity Church, Martinsburg, petitioned the Diocesan Convention that it be erected into a separate Parish, with Mount Zion at Hedgesville and Calvary in Back Creek to be another Parish. The Petition was granted. The division appears to have been only partial. They had separate Vestries but continued to share ministers and to use the same Parish Register. Bishop Meade, at the Diocesan Convention at Alexandria in 1850, reported that Norborne Parish had provided a commodious parsonage for its Rector. It had been accomplished by the ladies of the congregation. The present Norborne building was the new Rectory of 1850.

Through the 1850's, Trinity Church grew slowly. Baptisms, Marriages, Confirmations and Funerals were all carefully recorded. There were 46 communicants in 1856—one hundred years ago.

The period of the War between the States was approaching.

CHAPTER IX

The War, Reconstruction and the Formation of the Diocese of West Virginia

WAR BETWEEN THE STATES

The problem of slavery, involved as it was with economic interests and political differences over States Rights, divided Christians of many ecclesiastical allegiances in the mid-years of the 19th century. Groups of Methodists and Baptists, for example, were separated from each other by the slavery question long before the Civil War.

Episcopalians, dreading the menace of political division, and endeavoring on each side to understand the position of their opponents, managed to preserve their unity until secession actually came. The cooler heads in the Church, both North and South, saw that the American race problem was one that would not yield easily to any immediate solution. Ultimately, it was the secession of the southern states that forced a temporary division of the Episcopal Church.

The concept of the independence of the National Church, strong in Anglican tradition, led to the formation of a separate autonomous Church in the Confederacy, in spiritual unity with all other Anglican Churches, but self-governing.

It adopted a constitution, a body of canons, and a Prayer Book for the Protestant Episcopal Church in the Confederate States of America. The only changes were those made necessary by the attempted political separation. There was no change in the doctrine, discipline, or worship.

Just as the United States declined to recognize the validity of secession, so the Episcopal Church refused to regard the Southern Dioceses as withdrawn from the Church. The General Convention of 1862 adhered to the cause of the Union, but refrained from acknowledging the existence of a schism. The roll call, each day, included the names of Bishops and deputies who were absent. Through the years of bitter strife this attitude prevailed, strengthened by the ties of friendship and respect that united the Bishops on either side of the conflict.

In 1865, six months after the surrender of General Lee, two Bishops and a sprinkling of deputies from the South attended the General Convention in Philadelphia. In the same year a Council of the Confederate Church resolved that its

dioceses were free to return to the Episcopal Church in the United States. The temporary division was over.

Norborne Parish was in the Diocese of Virginia, and so was of course a part of the Protestant Episcopal Church in the Confederate States of America. We must remember that Berkeley County was swept over by the Blue and Grey armies any number of times; first one and then the other would be in control. There were many battles and skirmishes and changes of hands in 1861, 1862 and 1863.

In 1864, Grant and Lee were engaged in the terrific struggle around Richmond. Lee sent General Early to threaten Washington via the Shenandoah Valley to relieve the pressure on Richmond. Lincoln and Grant countered by sending Sheridan with an army of thirty thousand men to guard the Shenandoah approaches to Washington and to eventually conquer the valley.

Sheridan's army based on Martinsburg not only for supplies but also for hospitalization. General Mosby, for the Confederacy, commanded a highly efficient raiding force in the vicinity. There were skirmishes and raids and continuous partisan fighting until the surrender. Martinsburg was strongly southern in sympathy and no doubt the citizens aided the Confederacy as much as possible with military information. During the conflict they were frankly disloyal to the Union cause.

Trinity Church was used as a hospital by the Union Army. Surgeon Stone, United States Army, was in charge at the Church.

We have no record of the meetings of the Vestry from 1860 to 1865. We do have the Church Register covering the period of the War between the States. The Rev. William D. Hanson was the Rector. He took over in 1860 and remained until 1784. His successor, the Rev. John W. Lea, has written in the Register that Mr. W. D. Hanson was the only minister of any denomination in Martinsburg during much of the Civil War. That is given as the explanation for the very large numbers of Marriages and Burials which are in the Norborne Parish Register for the period. Mr. Hanson evidently served the whole community, soldiers as well as civilians, both white and colored. Part of the time he had both Trinity and Mount Zion Churches. Late in the War, Mount Zion was supplied by the Minister at

Hancock. A letter, from a visitor to Martinsburg during the War, makes mention of the beautiful Episcopal Burial Service that was used at a funeral he attended. Another correspondent, writing of Mr. Hanson, recorded, "he was one of the most saintly and gentle spirits that ever blessed the earth."

RECONSTRUCTION PERIOD

Inevitably, the use of the Church for a hospital caused wear and tear and damage. The Vestry submitted a claim for \$1,614.53, in 1866, to the Federal Government, for damages while the Church building was used as a hospital. Mr. Hanson, the Rector, was sent to Washington to present the claim. The usual controversy resulted. Surgeon Stone, who had been in charge when the Church was a hospital, insisted that there were no damages; also, that if there were, none should be allowed because of the disloyalty of the Church members. Secretary of War Stanton seems to have taken a more tolerant point of view, and permitted the claim to be entered. The claim for damages continued year after year, and was finally settled, after an Act of Congress, by the Court of Claims, in 1915, for \$1340. The Church received \$1072; the remainder went for legal fees.

However, in 1869, the Church treasury had \$1,280.40 which could be used for repairs and improvements to the Church and the Rectory. The Vestry decided to first build a Church school room. The remainder was to be spent; (1) to improve the front of the Church, (2) paint the front and one side, and (3) to rough cast the Rectory. When the work was done the Vestry thanked Mr. Frank E. Davis for the plans for the Church entry, and Mr. John H. Tegmyer of Baltimore for the donation of the iron railing, the cross, the granitework, the stained glass and other necessary materials used. We have no explanation of why Mr. Tegmyer was so generous to Trinity Church, except that he was confirmed in Trinity Episcopal Church.

Separation of Trinity from Mount Zion in 1867 and Church Finances

Mount Zion and Trinity had long had separate Vestries, but shared the same minister. In 1867, the Vestry of Trinity decided that the minister had a full-time employment at Trin-

ity. and so Mount Zion was requested to secure another minister. The arrangement did not last long as Trinity found difficulty raising funds to pay the minister, and so in 1871 the two Churches were again sharing the minister. Various plans were offered to raise funds. Since the beginning of Trinity Church in Martinsburg, the pews had been rented, and, if the rent was not paid, the tenant could be proceeded against in the Civil Court. In 1871 that plan was abandoned and from then on pews were free. Funds were raised by the pledge and envelope system.

Fire in Trinity Church in 1872

There was a fire in Trinity Church in 1872. It started from the furnace. The damage was covered by insurance with the Home Insurance Company in the amount of \$425.00. There are charred joists under part of the Church floor now, still sound, which were probably scorched in the 1872 fire.

Sale of the Lot on College Street

In 1875, the Vestry decided to sell, to Mr. Pflaging, thirty feet of the Church lot on College Street. This was done and the money, amount not mentioned, turned over to the building committee. It also developed that the deed to the Church lot was lost and so the right of the Trustees to sell was given by a decree of the Circuit Court. There was no mention of a right-of-way to the alley.

FORMATION OF THE DIOCESE OF WEST VIRGINIA

In 1876, St. John's Episcopal Church in Charleston, West Virginia, submitted to all other Episcopal Churches in West Virginia, a resolution to form a new Diocese of West Virginia. It was received by Trinity Church, Martinsburg, and "laid over for consideration."

On May 1, 1876, the opinion of the Vestry was unanimous for the formation of a new Diocese and a decision was made to send representatives to the Council to be held in Alexandria, Virginia.

On April 3, 1877, the Vestry resolved it would not interpose any objection to dividing the Diocese at the Allegheny Mountains, it being their earnest desire to remain in the Diocese of



THE RT. REV. GEORGE W. PETERKIN

Bishop of West Virginia 1877-1907

1878-1916

Virginia. However, it was resolved to send delegates to the conference at Parkersburg, West Virginia on April 18, 1877. The Diocese was divided on the State line, and I. L. W. Baker was sent as delegate to the Primary Convention of the Diocese of West Virginia, held on Wednesday, December 5, 1877, at Charleston, West Virginia. Seventy-seven communicants were reported to the Council from Trinity Church.

The Convention elected the Rev. George W. Peterkin to be the first Bishop of West Virginia. His first recorded visitation to Trinity Church, Martinsburg, was on July 14, 1878. He confirmed a class of six persons on that date. Bishop Peterkin was to be the Bishop of the Diocese of West Virginia for many years. He was largely responsible for the establishment and growth of the Episcopal Church in West Virginia. Peterkin Conference Center is named for him.

CHAPTER X

**Around the Turn of the Century and
Into Modern Times**



TRINITY CHURCH

Photograph of about 1900

ENLARGING AND IMPROVING TRINITY CHURCH IN 1881

The Rev. Robert D. Roller became Rector after Mr. Lea left in 1879. Trinity Church was growing. In 1880, the Vestry passed a resolution that the Church was too small to accommodate the congregation and that, in the best interests of the Church, the Church building should be enlarged. A committee, consisting of the Rev. Robert D. Roller, Chairman, Mr. R. J. Rankin, Mr. I. L. W. Baker, and Mr. W. T. Henshaw, was appointed to examine plans which Mr. Roller submitted.

The plans submitted were probably made by W. S. Fraser for Mr. Roller, and are in the Church Historical File. These were not exactly followed.

From the minutes of the Vestry meetings, we find that the drawings and plans were done by Mr. E. E. Cassell for which he was paid \$50.00. The building contractor was H. T. Cushwa. His bid was \$4,480.00. The Masonic order laid the corner stone on July 25, 1882. According to the Vestry records, the memorial windows cost \$530.00, and were privately donated. The furniture cost \$298.28; the pulpit \$60.00; and the pews \$306.00. Total expenditure was \$6,797.62. There does not seem to be a record existing regarding the installation of the masonic window in the south end of the Church, or of the windows in the sanctuary.

The building committee consisted of the Rev. R. D. Roller, I. L. W. Baker, R. J. Rankin and Jacob Gassman.

There appears to have been a severe wind storm in the autumn of 1882 which caused some damage to the new Church work. A question was raised as to the strength of the building. Colonel J. L. Randolph, Chief Engineer of the Baltimore and Ohio Railroad, was called in for consultation. He found the building strong and properly built, but recommended brick buttresses on the College street side to insure safety in the severest storms. Colonel Randolph was given the thanks of the Vestry. The buttresses raised the total cost to about \$7,000.00, which was met by notes in the local banks, endorsed by vestrymen to whom the insurance on the building was made payable. The notes were paid by a sinking fund subscribed to each year by

members of the congregation.

By March 15, 1888, the indebtedness was reduced to \$1,200.00, which was secured by a mortgage on the Rectory. As the Church was clear of debt, it was reconsecrated on March 15, 1888, by Bishop Peterkin, assisted by the Rev. Dr. Richard Davis, who preached the sermon, and the Rev. Messrs. L. R. Mason, W. T. Leavill, Dallas Tucker, John S. Gibson, and the Rector of the Parish, the Rev. R. D. Roller. Mr. Roller soon left for St. John's Church, Charleston, West Virginia.

The Parish Register for the years 1880 to 1899, and the Vestry meetings book from 1888 to 1899, are missing, so we have no record of what went on except that the Rev. J. S. Douglas, in his brief history of the Parish, states a debt of \$2,000.00 was paid, a new organ built, and the congregation was about 200.

TRINITY CHURCH AT THE TURN OF THE CENTURY

The Rev. J. S. Douglas came to the Parish on October 2, 1899. The Spanish American War was over. The United States was emerging as a world power. Modern living was just beginning. Trinity Church was alive and growing. The Vestry, at that time, was composed of Captain W. B. Colston, C. A. Miller, Edward Rutledge, Alexander Parks, A. M. Gilbert, John E. Boyd and Dr. Alonzo Andrews. There was a new organ, the one we have today, which was almost paid for, and therefore a vested choir, which included a boy's choir, was decided upon by the Vestry in January, 1901.

In March, 1901, at a Vestry meeting, the Rev. Mr. Douglas brought up the question of building a Parish House, and it was unanimously agreed that it should be built as soon as possible. Mr. Douglas, J. E. Boyd, and Alexander Parks were the building committee. They conferred with Mr. G. D. Whitson, who prepared the plans at a cost of \$25.00. Mr. Edward Rutledge prepared the contract, and he and Mr. C. A. Miller were added to the building committee.

There was the usual vacillation over accepting the plans. There was a proposal to rebuild the Rectory and to employ the architect of the new Presbyterian Church to give Trinity Church an entirely new look. We are all glad that his price was too high. Then it was decided by the Vestry to put a bathroom in the Rectory. That took three Vestry meetings and



VESTRY TRINITY CHURCH, ABOUT 1905

Reading from left to right, front row: Alexander Parks, William B. Colston, John S. Douglas, Averill Miller, John Boyd; back row: Herbert L. Alexander, Arthur M. Gilbert, Frank L. Doli, Edward Rutledge, Joseph Porterfield.



\$350.00 to the carpenter and plumber. Finally, the proposal of Burns and Frankenberry was accepted to build the Parish House from the plans of Mr. Whitson, as modified by the building committee.

The work done included the corridor joining the Parish House to the Church, a new brick stable, filling the Church yard with dirt, and also the necessary plumbing, heating, gas fittings and lighting.

The foundations were reported completed on October 13, 1902. The building was finished and in use for a reception given to the congregation by the Rector and the Vestry on Thursday, November 5, 1903. The total cost was about \$5,600.00; at least that was what was borrowed from the Old National Bank. The architect, Mr. George D. Whitson, was presented with a handsome book of handmade clerical emblems, in appreciation, by the Rector and the Vestry for his excellent work.

The physical plant of Trinity Church, at this time, was probably superior to any in the immediate area.

Those years from 1899 to 1911 were good years at Trinity Church. There were 266 communicants. There were 177 baptisms and 146 confirmations while Mr. Douglas was Rector. He has been remembered with great affection.

THE PERIOD FROM WORLD WAR I TO WORLD WAR II IN NORBORNE PARISH

Times were changing. The horse and buggy era was going out and automobiles were coming in. One meeting of the Vestry is much concerned over automobile horns disturbing the Church services. The Mayor and the City Government were appealed to. During this period, sewers were laid and streets were paved. The Church had heavy assessments from the City to help pay for these improvements.

Finances were a problem. At times it was hard to buy the coal to heat the Church and to pay the interest on the debt, which actually was not large. The interest was only about \$200.00 a year. The beginning of the Church budget appears. In 1914 it cost \$2,085.00 to run the Church and there was a shortage of \$825.00. The budget grew year by year. By 1919 the Rector's salary was up to \$2,000.00 and the budget was over \$4,000.00.

About the time of the War between the States we first

noticed the item of the Bishop's salary and the contingent fund in the Vestry minutes. Now about the time of World War I we see another item. It is at first called the World-Wide effort. It is now our familiar missionary budget. It was quite a problem to raise the money for it. Some years it was borrowed from the bank and paid back later.

World War I is not mentioned in the Vestry meeting minutes until 1921, when the Church and National flags were retired, and the starred service flag was put away in the archives for safe-keeping. By that time the financial report is printed and the over-all amount for a year is \$4,100.00.

The effects of the World War are very evident. The pace of living speeded up. There was competition in everything—even in Churches. There were a multitude of interests to keep people away from Church. This problem had to be met in the Churches, particularly in order to hold young people.

Trinity Church was slow to meet these conditions. At one time between World War I and World War II, the Church School reached the low ebb of an average attendance for the year of 20. The older members of the Church were becoming less active and dying one by one, and not sufficient new ones were taking their places in Church activities. The records show there were efforts to revitalize the Church. Men's meetings and smokers were held. Musical programs were given. The attendance at one such meeting reached over two hundred people in the Parish House. There are bright spots in the Parish during this period. Young men who were growing up were the Rt. Rev. Harry Lee Doll—now Suffragan Bishop of the Diocese of Maryland, the Rev. James Reaves—now the Rector of St. Mark's in St. Albans, W. Va., and the Rev. Robert P. Atkinson—now the Rector of Christ's Church, Fairmont, W. Va.

Similar difficulties were being experienced, and efforts made to rectify the situation, in Mount Zion, Hedgesville. Due to an absence of Episcopalians, Services at Christ Church, Bunker Hill, were held irregularly and probably only once a year.

Many Churches in the United States of America were having trouble in holding interest. There were many reasons. First, was the apparent conflict between natural science and theology, which brought its trend of agnosticism and skepticism regarding the teaching of the Church. Happily, as science

has advanced more and more, the scientist and the theologian are in closer agreement. Second, was a fault in the Episcopal Church itself, which was not sufficiently evangelistic to meet the trends of the times. That is where the missionary budget is beginning to take affect. However, in the Dioceses themselves, and particularly in the Parishes, the evangelistic effort was often feeble.

In spite of its long association with American life, the Episcopal Church has not *wholly* succeeded in keeping pace with the changes that have affected the population of the United States in the last hundred years.

A great many Episcopalians are of English stock. The Episcopal Church is not very strong among the descendants of the many thousands of immigrants that poured into this country between 1850 and World War I. Many of these new Americans brought with them a deep-rooted loyalty to their old Churches, the Roman Catholic, the Lutheran and the Eastern Orthodox. Yet these allegiances have frequently been broken and many of these transplanted folk are either unchurched or temporarily won by the attraction of America's numerous revivalist sects.

They, the unchurched, are an immense part of our population. They populate our States, they fill our schools. they vote in all elections, they fight our wars, they are our citizens and are all souls to be saved; "The Field is ripe for the Harvest."

Social conservatism, and a seeming identification with the educated and prosperous classes, have frequently retarded the Episcopal evangelistic outreach towards these people, particularly in the eastern part of the country. This is a challenge to us, something that we should meet.

We have our weaknesses. We also have our strengths. The recent awakening of the responsibilities for the Church's teaching ministry has resulted in a strong emphasis on Christian education at all levels. There has been an eager response to this effort which is gradually producing a generation of Episcopalians better educated in matters concerning their faith and worship and more keenly aware of the nature of the Church's mission than in the past.

Even more encouraging has been the revival of the Church as essentially the worshipping community of the People of God.

One of the notable advancements of the Episcopal Church

in the last quarter of a century has been its increased acceptance of a significant place in the ecumenical movements of modern Christendom. The Church has assumed increased responsibilities in such organizations as the National Council of Churches of Christ and the World Council of Churches; e.g., our Presiding Bishop was elected the first president of the National Council when it was formed, and is at present one of the six presidents of the World Council. And finally, the Episcopal Church today plays a role in the Anglican Communion of far greater importance than ever before. Its immense natural resources, the vitality of its parochial life, its increasing intellectual contribution to Anglican thought, and the freedom in which it is enabled to lead the way in a number of courageous explorations of the full limits of the Anglican tradition—all give the Episcopal Church a new place of responsible leadership among the Anglican Churches throughout the world.

In the United States the Episcopal Church is showing a steady growth in proportion to the population e.g., in 1830 there was one Episcopalian for each 416 of the population; in 1850—1 to 226; in 1870—1 to 166; in 1890—1 to 118; in 1910—1 to 99; in 1930—1 to 97; in 1950—1 to 92. The proportion of Episcopalians in Norborne Parish to the population of Berkeley County was in 1950—1 to 95.

CHAPTER XI

World War II and The Church Today

WORLD WAR II IN NORBORNE PARISH

Trinity Church was at a low ebb during the years of World War II. The Rev. Paul L. Powles, who had been the Rector since December, 1931, was in poor health and frequently could not perform his ministerial functions. For a period the Church had supply ministers from various sources. Then, in 1942, the Rev. J. Armistead Welbourn came as locum tenens—continuing his residence in Leesburg, Virginia. Mr. Welbourn is a retired Episcopal Clergyman who had spent many years as a missionary clergyman in Japan. His services to Norborne Parish were greatly appreciated.

In September 1944, the Rev. Warren A. Seager became the Rector. As the old Rectory, now the Norborne building, had become unsuited to be a Rectory, it had been rented as commercial property. It was necessary to provide an office and living quarters for the Rector. The balcony of the Parish House was made into an office and temporary living quarters were rented.

Mr. Seager found the Church School in a sad condition. Also, there was general talk in Martinsburg of the prevalence of juvenile delinquency. As a remedy, he started the movement in the Churches, in the Service Clubs, and in the Police Department, to give the young people a properly chaperoned meeting place in a teen age canteen. Meetings were at first held in the Parish House and later in quarters in the City Hall. The teen age canteen organization has kept growing and is now raising funds to build a home of its own in Martinsburg.

The Church School also began to have new life and grow. Mr. Seager left the Parish in October, 1945. The Rev. J. Armistead Welbourn returned as locum tenens.

RECOVERY AFTER WORLD WAR II

The end of World War II found the physical plant of Trinity Episcopal Church in a badly run-down condition. A large part of this was due to the inevitable lack of men, money and materials during the war years. Also, the old Rectory, now the Norborne building, was in poor condition. The heating

system in the Church was working badly, work done on it during the war years had been unsatisfactory.

However, improvement was in sight. Men were returning from Service and normal life was being resumed. Money for Church purposes appeared to be coming more easily. A budget for nearly \$8,000.00 was accepted without question in January, 1946, and the Woman's Auxiliary was reported to be in excellent condition.

A new Rector, the Rev. Frederic F. Bush, Jr., only recently out of Naval Service, accepted a call in March, 1946. He was to remain in the Church for six years and, during his tenure, considerable was accomplished toward building a strong Church in Norborne Parish. Among the material items were: (1) Rebuilt the heating system in the Church and Norborne building; (2) the Norborne building was rehabilitated and rented; (3) a new Rectory was built, with the carrying charges for the necessary loan covered by the rent of the Norborne building; (4) the Church was painted inside and out; (5) the kitchen was remodeled; (6) the Rector's office was refurnished; (7) organ action was overhauled and placed in a satisfactory operating condition. In matters of administration, the following was accomplished: (1) The Woman's Auxiliary was unified; (2) a part-time secretary was employed for the Rector; (3) rotating system for the Vestry was instituted, and also the ushers were rotated among all the men in the congregation; (4) a survey was made for new classrooms and Church working space which were badly needed for the growing activity of the Church; (5) a survey was made to consider the organ needs of Trinity Church. The real accomplishment, in the purpose of the Church, was the greatly increased Church activity as evidenced by: (1) The growth of the Church School, which increased four-fold in five years; (2) the growth of the Acolyte organization; (3) the large classes, of which many members were young adults, that were presented to the Bishop for confirmation.

The Rector, the Rev. Mr. Bush, also found time to take a leading part in community and Diocesan affairs. He was President of the Red Cross Chapter, was Diocesan secretary, and edited the Diocesan News.

Of course the Parish budget increased substantially; e.g., it was \$7,667.00 in 1946 and in 1950 receipts were \$14,774.00.



VESTRY, TRINITY CHURCH, MARTINSBURG, 1956

The debt of 1950 was decreased by \$2,000.00 and stood at \$19,800.00 in December of that year. There were more people in the Church to help both financially and spiritually.

There were more big financial hurdles ahead: (1) the Church Organ; (2) Providing working space and class rooms for the Church School; (3) Enlarge and modernize the kitchen; (4) Vital structural and electrical repairs to Church and Parish House.

The 1950 organ survey showed that the pipe organ which was over fifty years old, and had had poor maintenance, and had far from modern action, was badly in need of very extensive repairs or replacement. The cost to replace with a modern pipe organ was twelve to fifteen thousand dollars, which would have been difficult to raise at that time. Electronic organs were considered, but it became evident that the congregation did not desire an electronic organ but preferred the tone of the old pipe organ. The services of an organ repairman were secured. He placed the action in good mechanical repair. He was assisted by men in the congregation. The mechanical repairs were accomplished but the organ was still in need of cleaning, tuning and voicing which was to come later. The cost of repairs was not large.

OBTAINING CLASSROOMS AND WORKING SPACE IN THE UNDERCROFT

The 1951 study to provide classrooms and working space found (1) that the lot on which the Church, Parish House and Norborne building (old Rectory) stood was valued by the Real Estate Dealers Association at \$30,000.00. Insurance specialists valued the buildings, as they stood, as follows: main Church Building \$55,000.00, Parish House \$20,000.00, Norborne Building \$15,000.00, new Rectory \$24,000.00, old stable \$1,000.00. The figures to replace the older buildings were more than double the insurable value. (2) The furnishings of the Church had a value of \$4,500.00, and to replace at modern prices, \$18,000.00. The beautiful stained glass windows, which literally can't be duplicated, would cost to replace at least \$15,000.00. (3) The Church building and Parish House were found by building inspectors to be fundamentally sound but badly in need of extensive repairs. (4) The nave and balcony of the Church have a potential seating capacity of 250, which is suf-

ficient for the present and the foreseeable future.

The problem resolved itself into: (1) to preserve the property we had, and (2) to make Church School classrooms and working space; that meant as many classrooms as possible, plus: (1) Rector's office, (2) vesting rooms for choir and acolytes, (3) kitchen for women's guilds, (4) sanitary rest rooms, (5) a place for Church records.

Proponents advanced two plans: (1) erect a new building to the east of the Parish House on the site of the old stable; and, (2) go into the basement of the Church, complete the excavation and utilize the undercroft for the needed space. Plan No. 1 was a good one but it was expensive and did not do anything to preserve the old Church building. Plan No. 2 was estimated to cost much less; it would give the space and facilities immediately needed, and make it possible to strengthen and preserve the old building. The space occupied by the old stable and the Norborne building is still available for expansion.

Plans were maturing when the Rector, the Rev. Frederic F. Bush, Jr., answered a call to St. Matthew's Church, Wheeling, in the spring of 1952. He was succeeded by the Rev. George F. LeMoine, not long out of military service and recently returned from Korea. He continues to be our Rector in 1956.

A congregational meeting adopted the undercroft plan rather than a new building, and a fund raising campaign was put on in 1953.

Work started in the summer of 1954, and by the time heat was necessary the buildings were usable, with a modern oil-burning heating plant. The Woman's Auxiliary planned and paid for the kitchen work. Trinity Church has now an excellent modern kitchen.

As usual in old buildings, more work was found than was estimated. The excavation was almost solid rock which was excavated without using explosives. Termites had infested part of the floor under the kitchen, and the corridor from the Parish House to the Church. The roof rafters over the organ were found to be completely rotted out. The electrical wiring was not only bad but was a dangerous fire hazard. All this was corrected and five Church School classrooms and the other facilities which were so badly needed were provided.

Since 1952, in addition to the work in the undercroft and kitchen, new heating and rewiring, the physical plant has been



CONFIRMATION CLASS OF JUNE 1956

further improved by (1) protective screens on the stained glass windows, (2) stained glass windows overhauled and repaired, (3) the organ has been cleaned, voiced and tuned and placed in good musical as well as mechanical repair—(a new organ is still needed when it can be afforded), (4) plaque of former Rectors installed and dedicated, (5) Church yard rehabilitated and lights installed, (6) new iron gate installed, (7) lounge provided in balcony of Parish House, (8) Church and Parish House interiors painted, (9) new lights were installed in the Parish House, (10) new carpet was installed in the Sanctuary, (11) Blue hangings were given and dedicated. Further in matters of Parish work and administration the following has been accomplished: (1) Acolyte Guild of St. Stephen established, (2) Junior Choir started, (3) Church School enrollment increased, (4) Family Service and adult class started, (5) Norborne Cemetery has been reclaimed and placed under the care of Trinity Church, (6) a Senior chapter of the Brotherhood of St. Andrew reinstalled, (7) size of the Vestry increased, (8) standing committees of the Vestry organized, (9) a scholarship fund for Peterkin Conference Center established, (10) twenty-five teams went calling on parishioners in an effort to deepen the interest of our people in our corporate life, (11) a Convocational Christian Healing Mission, centered at Trinity Church and under the leadership of Father John Maillard of Devon, England, was held, (12) the Church properties at both Hedgesville and Bunker Hill have been rehabilitated and with the gradual influx of Episcopalians into these areas, it is anticipated that real progress in these old Churches will be made in the not too far distant future, (13) the 185th anniversary of Norborne Parish was celebrated.

Martinsburg and Berkeley County are experiencing a new and steady growth in population due to new industries moving into this area. Norborne Parish and its Churches welcome them, and are planning for a future growth and strengthening of the Episcopal Churches.

The budget went up again. For the year 1956 the sum is \$21,775.00, which is not far from the original cost in dollars of all our buildings and Church furniture.

CHAPTER XII

Concluding Reflections



GROUPS FROM MT. ZION CHURCH

Top to bottom: Sunday School Class, Vestry, and Women's Auxiliary

CONCLUDING REFLECTIONS

The Protestant Episcopal Church, as a member of the family of Anglican Churches, has a very old tradition and history. It goes back to the earliest Christian Church. In this country in 1957 we will be celebrating at Jamestown, Virginia, not only the 350th anniversary of the first permanent British Settlement in America but the establishment of our Church on these shores as well.

Wherever you find the English language used, wherever English colonists have settled, and wherever Anglican missionary zeal has reached out you will find Divine Services being conducted as they are in the Episcopal Church. There are over forty million Anglicans in the world. The whole structure of our Church is geared to the long campaign, which means that the Church considers thoughtfully its task and opportunities.

Billy Sunday, the baseball player turned Evangelist, is attributed to have said in describing the Episcopal Church, "it is a sleeping giant and if it ever arouses itself—watch out."

It may be that such stirrings are taking place. This is indicated by the increased interest of laymen and laywomen in the Church's needs, e.g., (1) the outstanding work of the Presiding Bishop's Committee on layman's work and the repercussions of their deliberations down to the parish levels, (2) the latest presentation of the Woman's United Thank Offering, which amounted to over \$3,000,000.00.

It is well to recall that time and tide wait for no man. Changes are taking place around us. We must be alert to keep up with the troubled times in which we live.

Probably the greatest inheritance we can leave our descendants and successors is a strong faith and a strong Church, not only the buildings but the teachings. In troubled times men turn to God in Prayer. There is no place else to turn. Our great cathedrals—said to be man's finest expression of beauty in architecture—are symbols of troubled times and man's turning to God for help. As we look back we realize that we have thrived on adversity.

May we Episcopalians continue to pray: "O Gracious

Father, we humbly beseech Thee for Thy Holy Catholic Church, that Thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where it is in anything amiss, reform it; where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, Thy Son, Our Lord Amen." (Book of Common Prayer.)

APPENDICES

- I. Chapels in Norborne Parish
- II. Sketches of Some of the Early Vestrymen
- III. Bishops and Bishops-elect connected with
Norborne Parish
- IV. The Clergy who have served Norborne Parish
- V. Norborne Cemetery
- VI. Church Members—100 years ago and Persons Asso-
ciated with Trinity and Mt. Zion in 1956
- VII. Norborne Berkeley Baron De Botetourt
- VIII. Gifts and Memorials

APPENDIX I

Chapels in Norborne Parish

(A) An early painting of Mt. Zion Church, Hedgesville by Miss Emma Harley.



(B) Old Mt. Zion Church, Hedgesville, as it appears today.

(C) Old Christ Church Bunker Hill, showing white door, formerly used by slaves.



MT. ZION AND CHRIST CHURCHES

MORGAN'S CHAPEL

There can be no reasonable doubt that Morgan's Chapel was the first Chapel of the established Church built south of the Potomac and west of the Blue Ridge. The date is usually given as 1740. The records of Frederick County establish the fact that it was in operation earlier than 1743. It is located in Bunker Hill and is now known as Christ Church of Bunker Hill. It has also been known as Mill Creek Church because of its proximity to that stream. It was built by Morgan Morgan, Dr. John Briscoe and Jacob Hite. It has alternated back and forth between Nelson Parish and Norborne Parish for many years. It was added to Norborne Parish for preaching services in June 1839. It was back in Nelson Parish in 1869. It was in Norborne Parish in 1877. It is now under the general supervision of the Rector of Trinity Church, Martinsburg and services are conducted once a year. About all that is done apart from these services is to keep the building in a reasonable state of repair.

MECKLENBURG CHAPEL

When this Chapel was begun and when it was completed are both unknown but it was probably under construction in Frederick Parish in 1747, and services were held by a lay reader in the Church itself or some nearby building in that year. It is evident that the first Chapel was in a ruinous state as early as 1767, as a new Chapel was in the process of being built. It apparently was completed in about 1769 and the total cost was 245 pounds six shillings. Mecklenburg is now the town of Shepherdstown. Thomas Shepherd first settled in Mecklenburg about 1734. There was a settlement there, largely German, possibly as early as 1729 or 1730. Shepherd laid off some fifty acres of his land along the Potomac in town lots and upon a petition the General Assembly in 1762 passed an Act for establishing the town of Mecklenburg in the County of Frederick. By his will, signed in 1776, Shepherd directed his Executors to deed a lot of two acres, on which the English Church stood, to the Parish. The name of the village was changed to Shepherdstown in honor of Mr. Shepherd but not until the close of the century. Trinity Church, Shepherdstown

is a block away from the old Church and Burying Ground, which remain the property of the Episcopal Church. The old Church building is used by the Colored Methodist Congregation.

HEDGES CHAPEL

(Now Mount Zion Church)

No official documents can be found that can substantiate the claim that this chapel was built about 1740. However it is stated on good evidence that Washington worshipped there when on his surveying expedition for Lord Fairfax before 1750. It appears probable that the Colston family and the Hedges family built it as a private chapel. The Hedges family gave the ground upon which it was erected. The Church was rebuilt in 1818 and was consecrated by Bishop Moore. For a considerable period the congregation was larger than Trinity Church, Martinsburg. In 1847 it was combined with Calvary Church, Back Creek, as a separate and distinct Parish and during the time of the War between the States was supplied by the Rector in Hancock, Maryland. The number of Episcopalians in the area apparently has gradually decreased and the Church is now in a Mission status with minister and lay readers supplied from Trinity Church, Martinsburg for Sunday services.

ST. GEORGE'S CHAPEL

The ruins now known as St. George's Chapel was formerly known as Berkeley Church, The English Church, Norborne Chapel and Trinity Chapel. Bishop Meade in writing about it states it was no doubt erected after the division of the Parish in 1769. The chapel was built probably by and on land owned by Robert Worthington, Jr. He was an Episcopalian. The Worthington family were mostly Quakers and they had rather extensive holdings known as Quarry Bank Farm and Worthington's Marsh in the vicinity. The ruins of the chapel may still be seen and are off the road leading from Charles Town to Smithfield. It was a beautifully designed and built small Church. This particular area of Norborne Parish, in the early days, had many more Episcopalians than other parts of the Parish; the Washingtons, the Worthingtons, the Rutherfords, the Tates, the Briscoes, the Stephensons, the Hites and many



other staunch Episcopal families were in the area. It is quite probable they all contributed to its building and support. No record has been found of public funds spent in building or support of this Church. It is possible that the records of Lambeth Palace, London, would be revealing regarding its establishment. It was abandoned about 1817 when Zion Church, Charles Town, was built.

APPENDIX II

Sketches of Some of the Early Vestrymen

MORGAN MORGAN I AND MORGAN MORGAN II

Colonel Morgan Morgan I was one of the first Justices of Orange County Virginia and a Captain of the Militia of that County. In fact, he organized the military force which has come down through the years and is still in existence at present as a part of the National Guard with headquarters in Martinsburg, West Virginia. It is the oldest military organization in existence in the United States. Morgan owned a thousand acres of land along Mill Creek in what is now Berkeley County, West Virginia, and Morgan's Chapel was built on his land within a stone's throw of Boyd's Great Spring. He was buried in its graveyard. The State of West Virginia some years ago repaired the old tombstone and erected a new one. There is a monument to him in the village of Bunker Hill. Morgan Morgan I was a native of Wales, born in 1688, and in early life emigrated to Christiana, Delaware. He was a coroner there from 1726 to 1729, and served as magistrate in New Castle County. Before 1730 he blazed a trail into what is now West Virginia and built his cabin on Mill Creek. He and his son, Morgan Morgan II, were stalwart Episcopalians. Morgan Morgan I died November 17, 1766, and so was never a vestryman in Norborne Parish. Morgan Morgan II was a lay reader and conducted many services in the various chapels in the Parish. He represented the Parish at the General Convention in 1785—was the lay delegate to the Convention. He was a vestryman for many years and died in 1797.

ADAM STEPHEN

Adam Stephen was born about 1718 in Scotland. He was a graduate of Kings College, Aberdeen and the University of Edinburgh in medicine. He came to Frederick, later Berkeley County about 1748. He was an Indian fighter. He saw service with Washington at Great Meadows, Fort Necessity, Braddock campaign and the Ohio Expedition of 1754. He served against the Creek Indians in 1758. He was defeated by Washington for the House of Burgesses in 1761. He commanded frontier forces in 1763 as a Brigadier General of the State Militia. He returned to Frederick County in 1768 and took an

active part in the setting up of Berkeley County. He contested with Jacob Hite for the selection of the County seat. Adam Stephen won and the County seat was set up in the location selected by him.

In 1771 he was named a Vestryman for Norborne Parish. In 1772 he was appointed the first high sheriff of Berkeley County by Lord Dunmore. He organized the County Government and moved the County seat from Red House to Morgan Spring. Close by were his grist and saw mills.

Stephen acquired two tracts of land in the area that is now Martinsburg. The first from Morgan Morgan II, hence Morgan Spring, which is near the intersection of Spring and Stephen Streets; the other tract he acquired directly from George William Fairfax on April 18, 1773, and recorded the deed in Deed Book No. 1, Martinsburg. This tract includes the main part of the City, including the Court House. He did not own it when he moved the Court to Morgan Spring in May 1772. On April 24, 1775, Stephen fixed a notice to the Church door (we have not been able to establish where the Church was but it may have been St. George's Chapel) notifying the freeholders of an election for delegates to the convention at Williamsburg to decide regarding sending delegates to the Continental Congress in Philadelphia. Stephen was not seated because of the irregularities of the election. The Rev. Mr. Sturgis, the first Rector of Norborne Parish, has recorded that he removed the notice from the Church door.

Stephen was back in the Militia as Colonel of a new regiment in December 1775. In 1776 he commanded the troops in the Portsmouth, Virginia area, as a Brigadier General. In October 1776 he left the area with his Division which had been transferred to the Continental line. He served at Trenton, Princeton and Brandywine, gaining praise from Washington. On January 19, 1777, he was made a Major General. The battle of Germantown, fought October 4, 1777, was his downfall. After the battle he was Court Martialed for intoxication and unofficer-like conduct and dismissed.

As a soldier he was a veteran of many campaigns. Opinions conflict as to his ability. Freeman says of him, "Where Stephen was, there was trouble," which can be taken several ways. As there was no outcry against the decision of the Court Martial, it was probably just.

Stephen returned to Berkeley County and turned his at-

tention to civil affairs. He laid out 130 acres of his land as the town of Martinsburg (a fragment of the plot as of 1790 still exists at the Court House.) In 1778 Martinsburg was, by an act of the General Assembly, incorporated on the Stephen tract of 130 acres and named for his friends of the Fairfax family, Colonel Thomas Bryan Martin or the Rev. Denny Martin. He also laid out Norborne Cemetery in 1778.

In 1787 General Stephen and General Darke were elected by the voters of Berkeley County to the Convention which assembled in Richmond on the 2nd of June of that year to decide if Virginia would adopt the Federal Constitution. Stephen voted for it.

His house in Martinsburg was the old stone house now standing on the west side of the B. & O. tracks between King and John Streets. He died there in 1791 and was buried on his own land, now South Queen Street. His papers have never been made public, if they now exist.

Among his many accomplishments he was also a surgeon and probably the only one in this area which had approximately 19,000 people at the time of his death.

The Showers family lived for years in the old Stephen home. They have a family account of the history of the house which records that Stephen built it.

SAMUEL WASHINGTON

Samuel Washington was George Washington's oldest full brother. He and George Washington were in correspondence all of their lives. He built "Harewood" in Jefferson County which is quite close to St. George's Chapel.

HUGH STEPHENSON

Hugh Stephenson was born in Berkeley County and lived on Bullskin Creek. He had had experience as an Indian fighter. In June 1775 the Continental Congress ordered two companies of riflemen to be raised in Virginia. Daniel Morgan of Frederick County and Hugh Stephenson of Berkeley County were commanded to lead the Virginians. Hugh Stephenson organized his company "The Berkeley Riflemen" to serve one year in the Continental Army. William Henshaw, who appears on this list as William Hanchir, was the First Lieutenant of this company. It is stated that the company was organized within a

week, that none were received but young men of character and of sufficient property to clothe themselves completely; that is an approved rifle, a handsome shot pouch, a powder horn, blanket and knapsack. Hugh Stephenson began his march from Morgan Spring near Mecklenburg on July 17, 1775. The distance in a bee line to Boston was a little less than six hundred miles. Stephenson's company arrived in Boston on the 11th day of August. George Washington personally met these men from the "left bank of the Potomac" and is said to have shaken hands with every man in the company, many of whom he personally knew. Stephenson returned to Virginia in 1776 to organize a rifle regiment. He was taken ill and died within four days in August 1776.

WILLIAM HANCHIR (Henshaw)

William Henshaw lived on his estate on Mill Creek near Bunker Hill. The place was called Springfield. He was active in the establishment of Berkeley County in 1772 and is prominent in the Civil and Judicial Histories. He was the Junior Warden of Norborne Parish when it was organized and was one of those who signed the deed for the glebe land when it was purchased for the use of the first clergyman. He served with distinction in the Continental Army. Captain Henshaw died on April 9, 1799, and lies buried in the old graveyard of Christ's Episcopal Church in Bunker Hill.

THOMAS RUTHERFORD

Thomas Rutherford owned land along Bullskin Creek which he purchased from Lord Fairfax. He called his place "Flowing Springs." He was the first high sheriff of Frederick County. His son Robert, who was closely associated with his father, rose to high estate. He organized the company known as "Rutherford's Rangers" which gave an excellent account of itself in fighting the Indians. He served in the House of Burgesses from 1758 until the Revolution. He, together with George Mason, Edmund Randolph and Patrick Henry, drafted the Declaration of Rights and framed a plan of government for Virginia. He had the distinction of being the first member from beyond the Blue Ridge Mountains elected to Congress. He served in Congress from 1793 to 1799.

JOHN NEVILLE

John Neville appears to have been the first jailer in Berkeley County.

MAGNUS TATE

The first Magnus Tate in America emigrated from the Orkney Islands and landed in Philadelphia May 20, 1696. From there he went to Frederick County, Virginia, and settled near what is now Charles Town. He died in 1747. He had one child, Magnus II born in 1732, who married Mary Riley McCormack. Their home near Charles Town was called "Belvedere." Magnus Tate II was a member of the first Vestry of Norborne Parish and was one of the founders of Charles Town. He died in 1808.

APPENDIX III

**The Bishops and Bishops-Elect connected with
Norborne Parish**



THE RT. REV. WILLIAM LOYALL GRAVATT

Bishop of West Virginia ~~1907-37~~
1916-1939

RICHARD TERRICK

Richard Terrick, the Bishop of London from 1764 to 1777, was the first Bishop to have direct connections with Norborne Parish in that he ordained the Rev. Daniel Sturgis, the first Rector of Norborne Parish.

The Bishop of London, by direction of the King, was charged with providing clergy for colonial Virginia, and overseeing the Church in general. He had no Diocesan powers and his office was administered by a commissary in Williamsburg.

DAVID GRIFFITH

The Rev. David Griffith, a native of New York but serving as a clergyman in Loudoun County, Virginia, was the first man elected to the office of Bishop of Virginia in 1786. He was most active in organizing the Episcopal Church of the United States in America. He was the first to write to other clergymen in regard to calling a convention to establish a Church in 1783. He was a delegate to the first General Convention in 1785. He was elected at the same time as White of Pennsylvania and Provost of New York. Virginia did not raise funds to send him abroad with Bishops White and Provost for consecration.

He was to be consecrated by Seabury, White and Provost in 1789. He suddenly died. His death was a great loss as he had powers of leadership which might have prevented the great decline of the Episcopal Church in the early years of the republic.

JAMES MADISON

Dr. James Madison was elected Bishop by the Diocesan Convention of 1790. He went to England immediately and was consecrated at Lambeth by the Archbishop of Canterbury, Moore, the Bishop of London, Proteus, and the Bishop of Rochester, Thomas. Bishop James Madison was a second cousin of James Madison the President who was so largely responsible for complete freedom of religion in our constitution. Bishop Madison was President of William and Mary College. He had a fine Revolutionary War record as a soldier. He was an excellent preacher and a much beloved man.

He was also a distinguished mathematician and surveyor. He helped run the western boundary line between Virginia and

Pennsylvania.

He did little as a Bishop. He did not exercise his Diocesan powers to keep the Church together. He was much handicapped by unworkable canon laws and lack of precedents in his office. During his regime the Episcopal Church plumbed the depths. We have no record that he ever made a visitation in Norborne Parish while he was Bishop.

RICHARD CHANNING MOORE

Richard Channing Moore became Bishop of Virginia in 1814. He was Rector of Monumental Church in Richmond and was an earnest and powerful speaker and an excellent leader and organizer. He restored the life of the Episcopal Church.

He made a visitation to Norborne Parish in 1817, consecrated Mount Zion Church, Hedgesville, and confirmed fifteen, the first record we have of a confirmation in the Parish.

WILLIAM MEADE

Bishop William Meade, the historian of the early Church in Virginia, was consecrated in 1825. He made his first recorded visitation to Norborne Parish in August 1833. He confirmed a class of twenty-five at Mount Zion Church, Hedgesville, and seven at the old stone Trinity Church in Norborne burying ground, Martinsburg.

He consecrated Trinity Church, Martinsburg, the present Church, August 10, 1843, and Calvary Church in Back Creek Valley on November 28, 1846. He continued his visitations until October 1858, when he confirmed eight at Trinity and eleven at Mount Zion.

JOHN JOHNS

Bishop John Johns was consecrated in 1842. His first visit to the Parish was in July 1845. He confirmed a class of sixteen at Mount Zion, Hedgesville, and two in Trinity Church, Martinsburg. He continued his visitations through the years until July 22, 1875, his last record of confirming eight at Trinity Church, Martinsburg.

FRANCIS McNEECE WHITTLE

Bishop Whittle was consecrated in 1868. He visited Trinity Church for the first time in August 1869 and confirmed a



THE RT. REV. ROBERT E. LEE STRIDER

Bishop of West Virginia 1939-55

class of thirty. He continued his visitations until 1877.

GEORGE W. PETERKIN

The Rt. Rev. George W. Peterkin, the first Bishop of the Diocese of West Virginia, was elected to that office December 5, 1877, in Charleston, West Virginia, and was consecrated in 1878. His first recorded visitation to Norborne Parish was July 14, 1878. He continued returning for many years and his last recorded visitation was December 8, 1907, when he confirmed one person at Trinity Church, Martinsburg.

Bishop Peterkin was largely responsible for the establishment and growth of the Episcopal Church in West Virginia. Peterkin Conference Center is named for him.

WILLIAM LOYALL GRAVATT

The Rt. Rev. W. L. Gravatt was consecrated in 1899. He made his first appearance in Norborne Parish on June 24, 1900 when he was Coadjutor Bishop of the Diocese. He continued in that role until 1916 when he became the second Bishop of West Virginia. He retired in 1939.

ROBERT EDWARD LEE STRIDER

Robert Edward Lee Strider was born in Leetown, West Virginia, in 1887. He was consecrated November 1, 1923, as Coadjutor Bishop of the Diocese. He became the third Bishop of West Virginia in 1939. He retired in 1955. He is well known and much beloved in Norborne Parish where he has made many visitations.

WILBURN CAMROCK CAMPBELL

Wilburn Camrock Campbell was born in 1910 in Waynesville, North Carolina. He was consecrated May 18, 1950, as Coadjutor Bishop of the Diocese. He became the fourth Bishop of West Virginia in 1955 and continues in that office. The Diocese is making steady progress under his leadership.

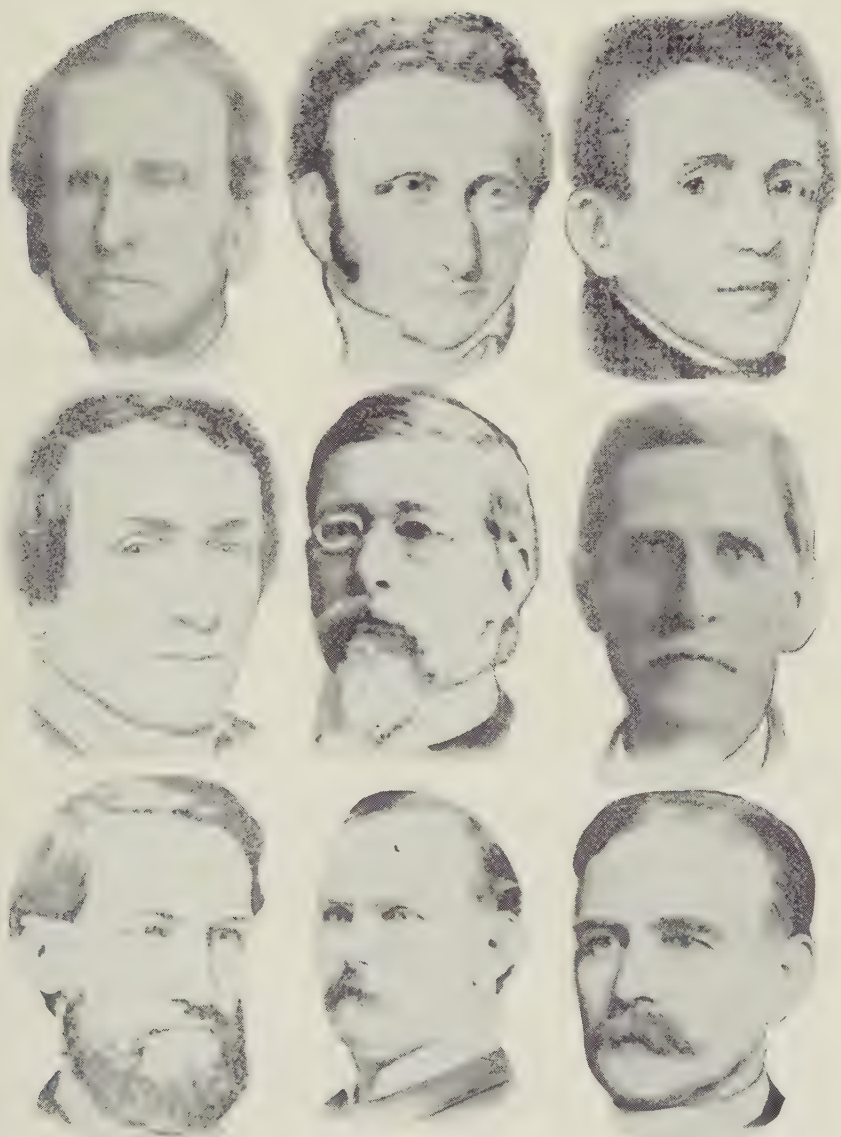


THE RT. REV. WILBURN C. CAMPBELL

Bishop of West Virginia 1955-

APPENDIX IV

The Clergy Who Have Served Norborne Parish



EARLY RECTORS OF TRINITY CHURCH, NORBORNE PARISH

Reading from left to right: The Messrs. Edward Lippett (1821-22), John T. Brooke (1826-29), Charles C. Taliaferro (1837-42), James C. Chisholm (1842-50), D. F. Spriggs (1850-55), Richard Davis (1855-59), W. D. Hanson (1860-74), John W. Lea (1875-78), Robert Douglas Roller (1879-88).

THE CLERGY WHO HAVE SERVED NORBORNE PARISH

1. *The Rev. Daniel Sturgis* lived in Virginia as a young man and went back to England for ordination in 1771. He was licensed in that year by the Bishop of London for service in Virginia and became the first Rector of Norborne Parish. He stayed until 1786. He was loyal to the American cause during the Revolution.
2. *The Rev. Thomas Veasey* (or Vasey) was the second Rector of Norborne Parish. He succeeded the Rev. Mr. Sturgis in 1786. Mr. Veasey was a Methodist itinerant lay preacher in England and was one of the two lay preachers whom John Wesley and his Presbytery ordained as deacons and then elders. The other one was named Whatcoat. John Wesley sent the Rev. Dr. Coke, and the Rev. Messrs. Thomas Veasey and Whatcoat to America to ordain Francis Asbury and other lay preachers as deacons and then elders and to set apart Francis Asbury as superintendent. They organized the Methodist Episcopal Church as a separate denomination at Christmas in 1784. Veasey continued as a Methodist minister for one or two years. However, in 1786 or 1787, he determined to join the Episcopal Church and left the Methodists. He was ordained Deacon and Priest by Bishop White of Pennsylvania in 1787. According to Bishop Meade he served several years in Norborne Parish.
3. *The Rev. Francis Wilson* succeeded Veasey as Rector. Bishop Meade said, "I can learn nothing of him."
4. *The Rev. Bernard Page*, according to Bishop Meade, was the fourth Rector of Norborne Parish. He was here in 1795 and was highly regarded and reported to be well beyond the ministerial standards of the day.
5. *The Rev. Mr. Heath* was minister in 1800 and died in the Parish.
6. *The Rev. Emanuel Wilmer* succeeded Mr. Heath. Bishop Meade reports that he was in Norborne Parish in 1806 and 1807.

He was probably the last incumbent of the Norborne glebe. It was lost by the Act of the General Assembly in 1802; however, the incumbent could remain during his tenure in office.

7. *The Rev. James Price* succeeded Mr. Wilmer. Mr. Price is stated to have been the last Parson of St. George's Chapel. Bishop Meade said of him: "He had been occasionally preaching in this Parish, especially in Martinsburg and Shepherdstown when I first visited them about the years 1812 and 1813."

The Rev. Benjamin Allen appeared in 1815. He was at first a lay reader and later Rector in Charge of St. Andrew's Parish. He is said to have supplied as many as nine pulpits in the area. He was a man of great energy and considerable ability and started the Episcopal Church in this area on the uptrend. He reorganized and supplied the Martinsburg and Hedgesville Churches until Mr. Horrell came in 1817—although never Rector or locum tenens.

8. *The Rev. Thomas Horrell* was the Rector of Norborne Parish in 1817 at the time of the congregational meeting that elected a Vestry. This is the oldest record we have in the Parish. Norborne Parish at that time included Trinity Church, Martinsburg and Mt. Zion, Hedgesville. Mr. Horrell remained in the Parish until 1818.

9. *The Rev. Enoch M. Lowe* was Rector from 1819 to October 1820 of the Churches in Martinsburg and Hedgesville. The Hedgesville Church at that time was the larger and more important.

10. *The Rev. Edward Lippett* was Rector in Norborne Parish from 1821 to December 1822.

11. *The Rev. John T. Brooke* was Rector of Norborne Parish from 1826 until March 1829. He served Hedgesville and Martinsburg.

12. *The Rev. James H. Tyng* was Rector of Norborne Parish from 1830 to 1831.

13. *The Rev. William P. C. Johnson* was Rector of Norborne Parish from 1832 to September 1835. The oldest Parish Register in our possession appears to be in Mr. Johnson's manuscript, evidently copied from records starting in 1819. He purchased the Register October 1832 in Alexandria, District of Columbia.



RECTORS FROM 1888 TO 1923

Left to right, top row, Rev. Henry Thomas (1888-99), Rev. John S. Douglas (1899-1911), bottom, Rev. Charles C. Durkee (1912-18), Rev. Dudley Boogher (1919-23).

14. *The Rev. Cyrus M. Jacobs* was Rector of Norborne Parish from July 1836 to July 1837.

15. *The Rev. Charles C. Taliaferro* was Rector of the Parish from 1837 to 1842. He had the Churches in Hedgesville and Martinsburg. During his Rectorship work was started in rebuilding Trinity Church, Martinsburg at its present location. Also Morgan's Chapel, now called Christ Church, Bunker Hill, was added to the Churches in the Parish. Mr. Taliaferro became ill in the Parish and was unable to carry out his work. He was active in raising funds for the new Church.

16. *The Rev. James Chisholm* was Rector of Norborne Parish from 1842 until 1850. This included not only Trinity Church but also Mt. Zion, Hedgesville and Christ Church, Bunker Hill. Mr. Chisholm was Rector at the time of the consecration of the present Church by Bishop William Meade. The central memorial window in the Sanctuary is dedicated to Mr. Chisholm.

17. *The Rev. D. F. Spriggs* was in Norborne Parish from 1850 to 1855. He was also the editor of the *Southern Churchman*. It was said of him that he was much beloved by all the congregations and the Church seemed to take on new life. His confirmation classes were large.

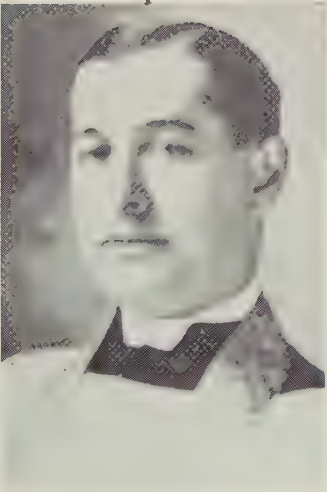
18. *The Rev. Richard Davis* succeeded Mr. Spriggs and was in Norborne Parish from 1855 to 1859. He revised and systematized the keeping of Parish records.

19. *The Rev. W. D. Hanson* was Rector from 1860 to 1874. Mr. Hanson was present in the Parish during the trying days of the Civil War and was a true Pastor to people of all denominations. It was said of him that he was one of the most saintly and gentle spirits that ever blessed the earth.

20. *The Rev. John W. Lea* was in the Parish from 1875 to 1878. Mr. Lea went through the Church records and there are many annotations made in his handwriting, particularly with regard to wartime services of his immediate predecessor Mr. Hanson.

21. *The Rev. Robert Douglas Roller* was Rector from 1879 to 1888. During the period that the Rev. R. D. Roller was Rector of Norborne Parish, Trinity Church, Martinsburg was enlarged and rebuilt to approximately its present form.

22. *The Rev. Henry Thomas* was Rector from 1888 to 1899. The Church records for this period are missing.
23. *The Rev. John S. Douglas* was Rector from 1899 to 1911. During this period Trinity Church, Martinsburg grew and flourished. The Parish House was built.
24. *The Rev. Harold Jenkins* was in the Parish only a short time in 1912 as "locum tenens."
25. *The Rev. Charles C. Durkee* was the Rector of Norborne Parish from 1912 to 1918.
26. *The Rev. Dudley Boogher* was Rector from 1919 to 1923.
27. *The Rev. John L. Oldham* was Rector of Norborne Parish from 1923 to 1931.
28. *The Rev. Paul L. Powles* was Rector of Norborne Parish from 1931 to 1943.
29. *The Rev. J. Armistead Welbourn* served the Parish as "locum tenens" in 1943 and 1944 and again in 1945 and 1946.
30. *The Rev. Warren Seager* was Rector in 1944 and 1945. He did much to reverse the downward trend in the Church School.
31. *The Rev. Frederic F. Bush, Jr.*, was Rector from 1946 to 1952. He did much to revitalize Trinity Church.
32. *The Rev. George F. LeMoine* is the present Rector of Norborne Parish.



RECTORS FROM 1923 TO 1946

Top, the Rev. John L. Oldham (1923-31), the Rev. Paul L. Powles, D.D. (1931-43), bottom, the Rev. J. Armistead Welbourne (L.T.) (1943-44), the Rev. Warren Seager (1944-45).



Left, the Rev. George F. LeMoine, Rector since 1952



RECTORS SINCE WORLD WAR II

Right, the Rev. Frederic F. Bush, Jr., Rector from 1946-52

APPENDIX V

Norborne Cemetery

NORBORNE CEMETERIES

Old Norborne Cemetery was laid out by Adam Stephen. It was established by an enactment of the General Assembly as a burying ground in 1778.

By the Act of the General Assembly of Virginia in 1802, when all property was taken from the Virginia Church by the State, the burying ground as well as all other property reverted to the State except such as could be shown to have been privately donated, as was the case with Norborne Cemetery.

The last paragraph of the Act stated, "That nothing herein contained shall authorize the sale of Churches and property therein contained, or the Church yards." Therefore, while the State took title in most areas, the Church yard (burying ground or cemetery) here remained in the custody of Trinity Episcopal Church as is evidenced by the following actions: (1) The Vestry Minute Book of May 9, 1818 directed the Wardens to enclose the burying ground with post and plank and to adopt some regulations with regard to burials; (2) in 1819 a committee was appointed to obtain subscriptions for a stone wall to enclose the graveyard; (3) August 13, 1836, on the occasion of the building of a new Church near the center of the town, the Vestry resolved, "that it is the fixed determination of the Vestry that they will preserve the said burying ground as now located and keep it from injury and desecration"; (4) April 13, 1852, the Vestry appointed Charles James Faulkner to represent the Vestry for the purposes of preserving, protecting and supervising the graveyard; (5) in April 1854 the Vestry assented to converting the old burying ground to a cemetery under the control and management of Trinity Episcopal Church and the Presbyterian Church—Colonel Edmund P. Hunter was appointed as a committee to confer with the Presbyterian committee; (6) in May 1884 the Rector, the Rev. Mr. Roller, and W. T. Henshaw were appointed a committee to represent the Vestry for Norborne Cemetery and later in the month the Vestry decided to unite with the Presbyterians in the appointment of a board of trustees for the government and control of Norborne Cemetery.

One of the old cemetery books is labeled "The Old Norborne Cemetery Company." Old Norborne gradually became

filled. In January 1896, additional land was purchased from M. T. Englis, one-third cash \$516.93, and other payments were made later. This addition, which is on South Queen Street and Wilson Street, became New Norborne Cemetery, part of which was laid out in cemetery lots and the remainder, has been laid out in building lots. The Norborne Cemetery trustees now have in their possession \$30,900.00 in U. S. Bonds which is money realized from the sale of lots and from other sources. The income is used for the upkeep of the cemetery property.

In March 1956, the Vestry elected the following trustees: Bennett Taylor, J. Boyd Hoke, Harold Snyder, Allen R. Emmert, Jr., Raymond E. Kershner and Thomas E. VanMetre, who were confirmed by the Circuit Court.

Bishop Wilburn C. Campbell reconsecrated both old and new Norborne cemeteries on June 3, 1956.

APPENDIX VI

Church Members

CHURCH MEMBERS
Trinity Episcopal Church
Martinsburg
1856

Mrs. Mary Bayles	Mrs. Sally Locke
Mrs. Margaret Brown	Mrs. (Unk.) Lyeth
Mrs. Nancy Burkhardt	Jane Maxwell
Mrs. Ruth Burkhardt	Mrs. Mary Maxwell
Dr. Wm. D. Burkardt	Martha G. McSherry
Mrs. Nannie Burns	Mrs. Susan McSherry
David Holmes Conrad	Mrs. Juliet B. Miller
Jane Cary Conrad	Norman Miller
Mrs. Nancy A. Conrad	Miss Jones Oden
Tucker Conrad	Mrs. Mary Oden
Mrs. Louisa M. Davis	Miss Mary Oden
Mrs. Sarah J. Dellinger	Mrs. Elizabeth Pendleton
Mrs. Lucy E. Dorsey	Mrs. E. W. Phelps
Mrs. Mary T. Forrest	Harriet Phelps
Mrs. Holland W. Harrison	Mrs. Elizabeth Riddle
Mrs. Mary Harrison	Mrs. Catherine Ringer
Thornton Henshaw	Mrs. Ellen Shepherd
Betty Jane Hunter	Ellen Shepherd
Mrs. Martha C. Hunter	Mrs. Elizabeth Snodgrass
Mrs. Dorcas Jjams	Mrs. Betty Staub
Mrs. James Jjams	Mrs. Susan Summers
Mrs. Mary Kroesen	Sophia F. Summers
Mrs. Margaret Lee	Mrs. (Unk.) Thompson
Jenny Lyle	Jacob Van Dorn

CHURCH MEMBERS
Mt. Zion Episcopal Church
Hedgesville
1856

Mrs. Treacy Apple	Margaret Lyddane
John Bear	Isabella Lowe
Mrs. Nancy Bear	Mrs. Elvira Miller
Ruth Bear	Mrs. Elizabeth Miller
Mrs. Ann Bruffy	Aaron Myers
Ann Canby	Cromwell Myers
George Chrisman	Hamilton Myers
Mrs. S. Jane Colston	Mrs. Mary M. Myers
James Cox	Catherine Mary E. Myers
Sally Cox	Georgianna Myers
Susan Cox	Mrs. Mary E. Mussetter
Mrs. Louisa Criswell	Elizabeth Nadenbousch
George Deck	Alexander Robinson
Mrs. Susan French	Mrs. Hannah Robinson
Mrs. Elizabeth Gwynn	Ruth Robinson
William Harley	Mrs. Mary Virginia Schaefer
George Hedges	Mrs. Ann Seibert
Josiah Hedges	Mrs. Sarah Ann Seibert
Mrs. Susan Hedges	Bennett Siler
George Hensil	Mrs. Sarah Siler
Mrs. Amelia Ann Kiser	Miss Elizabeth Spero
Catherine Kiser	Elizabeth Sperow
Mary Ellen Kiser	Mrs. Frances Wandling
Mrs. Mary Leigh	Helena Wever
Newton Lemmon	Mary Wever
Mrs. Mary Lingamfelter	Anne Wigle
Mrs. Mary Lingamfelter, Jr.	Elizabeth Wigle
Newton Lingamfelter	Mrs. Ann Eliza Williamson
Mrs. Anna Lyddane	Garrett Wynkoop
	Mrs. Julia Wynkoop

**PERSONS ASSOCIATED
WITH
TRINITY EPISCOPAL CHURCH
1956**

Jane Aitcheson	Terry Luther Bender
Mrs. Maude Zeil Albright	Mrs. Mildred Comer Bender
Herbert Lee Alexander	Mrs. Katherine Hager Miller
Mrs. Ida May Barr Alexander	Bennett
Mrs. Agnes Nulton Allen	Mrs. Grace Alvernon Engle
Jack Frederick Allen	Bentz
David Swanton Alter	Joseph William Biller
George E. Alter, Jr.	Mrs. Bruce Hilda Castleman
Mrs. Patricia Kent Alter	Biller
George Elias Alter III	Wallace Kingsley Bishop
Mrs. Peter Anastos	Ernest Heard Bitner
Sophia Anastos	Mrs. Annie J. Blackwell
Mrs. Rosalie Scott Baldwin	Einar J. Boland
Sandra June Baldwin	Mrs. Ellen Virginia Brown
Bonnie Lee Batt	Boland
Dennis Wright Batt	Irene Glee Madeline Boland
Mrs. Dorothy Lee Wright Batt	Margaret Bounds
Jerry Reed Batt	Mrs. Eva Alburtis Showers
Mrs. Pauline Lavenia Bowers	Bowers
Batt	Nancy Brant
Cynthia Thorn Baynham	Mrs. Evelyn May Cromwell
Daphne Douglas-Willan	Brenner
Baynham	Martin Willis Brenner
Mrs. Nellie Thorn Baynham	George Michael Brenner
Mrs. Sara Frances Gutsell	Kim Douglas Brenner
Beall	Martin Willis Brenner, Jr.
Carolyn Jo Bell	George W. Brode
Charles Edward Bell	Richard Allen Brode
Charles Franklin Bell	James Augustus Brown
Mrs. Agnes Russell Bell	Mrs. Susan Wysong Brown
Franklin Lynn Bell	Mrs. Beatrice Bell Brown
Jo Ann Bell	Mrs. Frances Russell Brown
Larry Wayne Bell	Arthur C. Burns
Ruth Catherine Bell	Mrs. Dorothy Brosius Burns

Bessie Miller Bryarly	Rebecca Dailey
Mrs. Geneva Busey	Richard Lea Dailey
Mrs. Sally S. Shepherd Butler	Robert Leroy Dailey
Mrs. Isabelle Shepherd	Mrs. Mary Elizabeth
Miller Canary	VanMetre Dailey
Jack Anthony Chambers	George Schill Dean
George A. Chapman	Mrs. Ruth May Darby Dean
Mrs. Gladys Fulk Chapman	George Darby Dean
Toni Leigh Chapman	Robert Shaffer Dean
Mark Allyn Chapman	Mrs. Daisy May Schill Dean
Cynthia Darlene Church	Mary Virginia Dean
George L. Church	Dale Ramona DeHaven
Georgiana Church	Damon Ramont DeHaven
James Dewey Church	Deborah Ruth DeHaven
Mrs. Bettylou Baldwin	Del Ronnie DeHaven
Church	Dilman Ray DeHaven
Mrs. Page Juanita Baldwin	Mrs. Ruth Ann Boward
Cleaver	DeHaven
John Richard Homer Cleaver	Mrs. Irma Swink Dennis
Neill Carson Cleaver	Charles Edward Dennis, Jr.
Eugene Percy Cline	Mrs. Dorothy Loane
Mrs. Lettie M. Shipley Cline	Minnigerode Dennis
Clifton J. Clowser	Charles Edward Dennis III
Mrs. Manuel Combs	Mrs. Fay Elizabeth
Mrs. Patsy June Cleaver Cook	McArver Dennis
Mrs. Eldergirt M. Kilmer	Edward Frost Dennis
Coover	Mrs. Lucille Barner Dennis
William Cost	Richard Turner Dennis
Robert Frederick Coulter	Martin Luther Depenbrock
Mary William Crawford	Mrs. Mildred Till Depenbrock
Sylvia Anne Crawford	Donald S. Dodd
Mrs. Mary Elizabeth	Mrs. Nina Speck Todd Dodd
Chambers Crawford	Mrs. Louisa Taylor Dooley
John Reynolds Crowl	Gaither Murray Dunn
James Cunningham	Mrs. Mary Katherine
Mrs. Ruby Nealis	Small Dunn
Cunningham	Raymond H. Dunn
Drue Cunningham	Mrs. Flossie Murray Dunn
Mrs. Sara Kidwell	Mrs. Alice Katherine
Cunningham	Baldwin Dyche
Mary Anne Dailey	Kenneth Ward Dyche

Betty Lee Dyche
 Doris Ann Dyche
 Alice Scott Dyche
 Allen Rogers Emmert, Jr.
 Mrs. Anne Elizabeth
 Lucas Emmert
 Allen Rogers Emmert III
 Boyd Ellis, Sr.
 David Siler Engle
 Emma Viola Engle
 John Robert Engle
 Peyton Winfield Engle
 Ira Ethan Eyler, Jr.
 Ira Ethan Eyler III
 Mrs. Anne Cornwell
 Ailes Eyler
 George Ailes Eyler
 Mrs. Elizabeth Durkee
 Faulkner
 Mrs. Virginia Moler Faulkner
 Ann Carlyle Faulkner
 Mary Boyd Faulkner
 Edward Lee Fellers
 Eddie Lee Fellers
 Norma Lee Fierro
 Floyd L. Fitts
 Mrs. Harriett Sargent Fitts
 Caroyln Fitts
 Edward Payson Fitts
 Rebecca Fitts
 Lathan Flanagan, Jr.
 Mrs. Lillian Grubbs Fowler
 Jesse Owen Franklin III
 Mrs. Katherine Russell
 Franklin
 Bruce Gardner Franklin
 Jesse Owen Franklin IV
 Katherine Rice Franklin
 Nancy Louise Franklin
 Clyde Robert Garrett, Jr.
 Terry Lee Garrett

Mrs. Lenice Marie Kline
 Garrett
 Ann Burnett Gatrell
 Louis DeWitt Gerhardt
 Emil Gerin
 Charles Michael Gerver
 Delores Gerver
 Arthur Merryman Gilbert
 Mrs. Frances Schleuss Gilbert
 Maxine Goodrich
 Yvonne Goodrich
 Mrs. Margaret Emma Jane
 Grant
 Barbara Ann Green
 Charles Wilmer Green
 Mrs. Lee Pownall Green
 James Green, Jr.
 James Howard Green
 Mrs. Maud Rosalie Baldwin
 Greenfield
 James Maxwell Greenfield
 Richard Chilcott Greenland
 Mrs. Mary Miller Greenland
 Douglas Gregory
 David Douglas Grimes
 Deborah Jo Groves
 Norris Blaine Groves
 Mrs. Joann Hardin Groves
 George Squier Gutsell
 Mrs. Monna June Gerver
 Gutsell
 James S. Gutsell
 Mrs. Nellie Kernohan Gutsell
 Frank A. Hamilton, Jr.
 Mrs. Mary Ann Tisdale
 Hamilton
 Raleigh Scott Hamilton
 Susan Lynn Hamilton
 George Handakas
 Mrs. George Handakas
 Nick George Handakas

Herbert E. Hannis	John Boyd Hoke, Jr.
Barbara Fritchie Hanshew	Edgar Milton Houck
Bill Sunday Hanshew	Ira William Houck
Catherine Druzilla Hanshew	Lula Esther Houck
Charles Allen Hanshew	Gerald Thomas Howard
Mrs. Margaret Alice	James Allan Howard
Shanholtz Hanshew	Judith Ann Howard
Charles Allen Hanshew, Jr.	Walter Samuel Howard
Dennis Hanshew	Mrs. Rosa Pauline
John Abbott Hanshew	Putman Howard
Mrs. Rachel Isabel Painter	David Cole Hutzler
Hanshew	Mrs. Joyce Denton Hutzler
John Abbott Hanshew, Jr.	James Kelley Hutzler
Julia Hanshew	Susannah Joy Hutzler
Barbara Helen Harner	Carolyn Eloise Jenkins
Mrs. Helen Gertrude	Francis Marion Jenkins
Cather Harner	Mrs. Carolyn Burch Jenkins
Eugene James Harner	Kenneth Glen Jenkins
Eugene James Harner, Jr.	Richard Lee Jenkins
Paul Hawkins	Glenville Jenkins
Mrs. Miriam Wright Hawkins	Mrs. Jacqueline Swindell
Charles Albert Hensell	Johnson
Charles W. Hensell, Jr.	David T. Jones
Mrs. Dorothy May Sanders	George Julias
Hensell	Mrs. Stephen Julias
Ruth Ann Hensell	Stephen Julias
Sylvia Mae Hensell	George Karos
Mrs. Florence Langford	Mrs. Mary Karos
Henshaw	James Edward Keefer
Kenneth LaVerne Hensley	Mrs. Helen LaFaune
Mrs. Phyllis Marjorie	Jounker Keefer
Hayles Hensley	Ethel Lee Keesecker
Mrs. Fay Miller Henson	Mrs. Leona V. Neutzling
James Prue Hill	Keesecker
Mrs. Jean Gerlaugh Mills Hill	Thomas Henry Keesecker
Jacqueline Louise Hill	Mrs. Jean Rucker Kent
James Wentworth Hill	Kenneth Harlan Kent
Jesse M. Hill, Jr.	Kenneth Rucker Kent
Robert John Hill	William Kilmer
John Boyd Hoke	Donald Parker Kline
Mrs. Helen Kingsley Hoke	Mrs. Joan Christner Kline

Sharon Denise Kline
 Emory Kline, Jr.
 Fern Rose Kline
 Harry Wayne Kline
 Mary Rexine Kline
 Mrs. Naomi Louise
 Williams Kneisly
 Willard W. Knode
 Mark Sullivan Laidlow
 Mrs. Mary Cecelia Sullivan
 Laidlow
 Mark Jerry Lamar
 Mrs. Miriam Louise
 Snyder Lamar
 Mark Larion Lamar
 George LaRue
 DeWitt Q. Lee
 David Gordon Le Moine
 George Franklin Le Moine
 Mrs. Eleanor Ruth Volk
 Le Moine
 John Lloyd Le Moine
 Michael Roy Le Moine
 Stephen George Le Moine
 Mrs. Lillian Licklider
 Robert Edward Linthicum
 Mrs. Juniata Ametra
 Ayers Linthicum
 Barbara Ayers Linthicum
 Joan Marie Linthicum
 Dorothy Mamie E. Locke
 Mrs. Elizabeth Ballou
 Martin Lohr
 Charles Loizos
 Frances Loizos
 Mrs. Nicholas Loizos
 Walter James Ludlow
 Mrs. Kathy McFrye Ludlow
 Walter James Ludlow, Jr.
 Michael Stephen Ludlow
 Lillian Mary McDonald

Mrs. Georgia Lee Engle
 McElhaney
 Mrs. Margaret Lindsay
 Chesterman Martin
 Mrs. Mary Ballou Martin
 Lewis Edward Martin
 Mrs. Margene Madoline
 Roha Martin
 Paul Buxton Martin
 Louis K. Metros
 Mrs. Louis K. Metros
 Barbara Ann Meyers
 Orpheus Foy Meyers
 Mrs. Dorothy Ann Hardt
 Meyers
 Douglas Carleton Miller
 Mrs. Mildred Lentz Miller
 Lorraine Minghini
 Mrs. Viola Marie Pitcher
 Minghini
 Mrs. Isabell May Grant
 Minnick
 Herman M. Minnick
 Jeffrey Grant Minnick
 Daniel Elmer Moler
 Mrs. Maude Ellis Moler
 Daniel Elmer Moler, Jr.
 Edward Spencer Moler
 Mrs. Wilma Catherine
 Clark Moler
 Spencer Clark Moler
 Thomas Conrad Moler
 Mrs. Virginia Grant
 Morrison
 David Edward Mudge
 George E. Mudge
 Ann Julene Myers
 Deborah Susan Myers
 Raymond Staley Myers
 Mrs. Mary Susan
 Hanshaw Myers

Karin Lee Norton	Joseph William Pugh, Jr.
Thomas W. Norton	Mrs. Catherine Zeil Quinn
Mrs. Thomas W. Norton	Carroll Joseph Ranel
Mrs. Allene Hanshew O'Brien	Judy Ann Ranel
C. D. Orto	Mrs. Kathryn McDonald
Mrs. C. D. Orto	Ranel
Evie Pakas	Michael Eugene Ranel
George Pakas	Harry Lucius Reaves
Mrs. George Pakas	Mrs. Lillian Muncaster
Peter Pakas	Reaves
Allen Hammond Pittsnogle	Mrs. Anna Lillian Thorn Rice
Mrs. Emma Elizabeth	Lacy Isaac Rice, Jr.
Sencindiver Pittsnogle	Narcissus Roberts, Jr.
Carrie Estella Pittsnogle	Mrs. Alice Rowe Roberts
Ernest Pittsnogle	James Lee Roberts
Mrs. Alice Jane Oliver	Mrs. Nettie Robison
Pittsnogle	Percy Robison
Ivan Pitzer	Mrs. Mary Catherine
Mrs. Evelyn Goodrich	Blake Rockwell
Pitzer	Dr. Mary E. Roe
Barbara Ann Poland	Raymond Wright Rogers
Bonn Arthur Poland	Mrs. Isabell Baldwin Rogers
Patricia Burns Poland	Barbara Rosalie Rogers
William Dickens Poland	Gerald Raymond Rogers
Mrs. Margaret Taylor	Judy Ann Rogers
Burns Poland	Blair Grier Rumsey
William Dickens Poland, Jr.	Antonio Rupis
Barbara Lillian Polhamus	Mrs. Antonio Rupis
Leslie Graham Polhamus, Jr.	Curtis Duane Russell
Mrs. Helen Gertrude	Mrs. Mary Sandra Smith
Smith Polhamus	Russell
Mrs. Frances Douglas	Mamie Rutledge
Needy Power	Catherine Grove Schleuss
Curtis Garland Power, Jr.	Del Moler Schleuss
Mary Ann Power	Mrs. Anna Miriam Moler
Mrs. Margaret Wenk Price	Schleuss
Martin Leon Price	Mrs. William Schmauss
Mrs. Peter Psalidas	Mrs. Boydie Virginia Kilmer
Ellen Ann Pugh	Schneider
Joseph William Pugh	Mrs. Myrtle Jackson
Mrs. Corrine Elizabeth	Schneiderhan
Alderton Pugh	Dr. Percy Everett Schools

Mrs. Virginia Schools
 Karen Lee Schools
 Stephen Battaile Schools
 James Stewart Scott, Sr.
 Mrs. James Scott, Sr.
 Beverly Scott
 Daniel Lee Scott
 Gloria Scott
 James Stewart Scott, Jr.
 Sandra Scott
 David Tomkyns Seibert
 John Oakley Seibert
 Marianne Seibert
 Mrs. Mary Lily Oakley
 Seibert
 Philip Trammell Seibert, Jr.
 Mrs. Viola Shanholtz
 Isabel Shannon
 Elizabeth Shepherd
 Laura Virginia Shepherd
 Mrs. Mary Bell Cochran
 Shepherd
 W. R. Shepherd
 John Nelson Shipley
 Sonya Ann Shipley
 Carter D. Shipe
 Donald Vincent Shipe
 Mrs. Pearl J. Barney Shipe
 James Alburtis Showers
 Josina Showers
 Nancy Showers
 Dennis Dean Small
 John Abbott Small
 Josephine Louise Small
 Philip Luyster Small
 Mrs. Lucy Keyrs Dean Small
 Philip Michael Small
 William Burr Small
 Mrs. Nellie Grace Kilmer
 Small
 Mrs. Louise Showers Small
 Baker Entler Smith

Mrs. Mary Shoemaker Smith
 Beverly Diane Smith
 Charles Granville Smith
 Mrs. Margaret Gray
 Laidley Smith
 Edwin William Smith
 Mrs. Bertha Nesmith Smith
 Hanna Cromwell Smith
 Faris Henry Smith
 Mrs. Hannah Orrick
 Wever Smith
 Mrs. Virginia Amelia
 Crawford Smith
 Mrs. Virginia Lee
 Linthicum Smith
 Michael Duane Smith
 Mrs. Mary Cromwell Smith
 Sherry Lynn Smith
 William J. Smith
 William Randy Smith
 Glen Orville Snyder
 Harold Oliver Snyder
 Mrs. Gladys Engle Snyder
 Mrs. Katherine Irene
 Wright Snyder
 James Duff Steptoe
 Philip P. Steptoe
 Robert Mason Steptoe
 Mrs. Sarah Duff Steptoe
 Robert Mason Steptoe, Jr.
 Sally Wright Steptoe
 Oliver Wayne Stewart
 Mrs. Dorothy Loizos Stewart
 Harry S. Stiles
 Mrs. Edith Mary Skillin
 Stiles
 Paul Howard Sullivan
 Mrs. Estha May Combs
 Sullivan
 Mrs. Ernest Sweeney
 Mrs. Agneda Elise Wood
 Swope

Mrs. Louise Foreman Tabler	Herman U. Wagner
Mrs. Bertha Thelma Butt	Mrs. Dorothy Creque Wagner
Talbott	Bessie Walker
Richard Butt Talbott	John Gregory Walraven
Thelma Mae Talbott	Gerry Dalton Walters
Mrs. Elizabeth Talley	Mrs. Catherine Virginia
Bennett Taylor	Shepherd Walters
Mrs. Anne Spottswood	Philip Allen Walters
Harrison Taylor	Byron J. Warder
Mrs. Natalie D. Sefton	Eva Weaver
Taylor	Franklin M. Weller
Thomas Newton Taylor	Mrs. Ruth Lenora Painter
Mrs. Goldie Gillespie Taylor	Weller
Miles Davis Tephabock	Franklin Lee Weller
Patsy Ann Tephabock	Kemble White III
Roger Lynn Tephabock	George D. Williams
Etta Thompson	Mrs. Elsa H. Williams
Mary Patricia Thompson	Jeffrey Biggs Williams
Lynn Roberts Thompson	Guy Resley Williams, Sr.
William Miller Thompson	Mrs. Elizabeth Marie
Mrs. Virginia Roberts	Wenzler Williams
Thompson	Patricia Jane Williams
James Tonry	Cynthia Anne Willis
Cheryl Lynn Trainum	Frederic Arlington Willis
E. Ray Trainum	Paul Frederic Willis
Mrs. Barbara Ruth Matzek	Mrs. Evelyn Mae Slonaker
Trainum	Willis
Lynda Gail Trainum	Robert William Wilson
Lynn Treacy	Mrs. Sondra Gail Kline
Mrs. Lynn Treacy	Willis
Diane Treacy	Mrs. Catherine Montagu
Marla Treacy	Watkins Wiltshire
Ralph G. Turner	Stephen Wiswell
Mrs. Alyce Greta Turner	Earl Preston Wright
Milton Tziattas	Rebecca Susan Wright
Mrs. Milton Tziattas	Thomas Rufus Wright
Thomas Earle VanMetre	Rufus Edgar Wright
Mrs. Mary Jane Sites	Mrs. Florence Thompson
VanMetre	Wright
Rudolph Edward Vroom	Stewart Wright
Mrs. Rudolph Edward Vroom	Mrs. Hilda F. McDaniel Wroe

Dale Liston Wroe
Mrs. Bertha Stuckey Yerick
Mrs. Mary Morrow
 VanMetre Yoe
Frances Maxine Zimmerman

Gene Grayson Zimmerman
Harry W. Zimmerman, Jr.
Mrs. June Virginia Kuhn
 Zimmerman

**PERSONS ASSOCIATED
WITH
MT. ZION EPISCOPAL CHURCH
1956**

Mrs. Adelon Lingamfelter Blizzard	Mrs. Katie Kilmer Lingamfelter
Mrs. Elizabeth Poisal Boxold	Mary Hilda Lingamfelter
Mrs. Mary Rodrick Eckerd	Paul Leavell Lingamfelter
James Kermit Eckerd	Mrs. Laila Myers Lingamfelter
Stephen Truax Eckerd	Mrs. Homer Manuel
Mary Kate Eckerd	Sarah Manuel
John Conrad Ellis, Sr.	Mrs. Cronon McCarty
Mrs. Annie Miller Ellis	Hammond Mitchell
John Conrad Ellis, Jr.	Mrs. Catherine L. Moler
Marvin M. Ellis	Mrs. Sara Frye Poisal
William K. Ellis	James William Poisal, Jr.
Mrs. Mary Unger Hite	David Paul Poisal
Dorothy Jean Hite	Mrs. Bertha Rodrick
Kenneth Roger Hite	Mrs. John D. Snyder
George William Kilmer, Sr.	Mrs. Laila Lingamfelter Stout
Mrs. Louise Kilmer	
Joyce Ann Kilmer	
Charles Roger Kilmer	

APPENDIX VII

Norborne Berkeley Baron De Botetourt

NORBORNE BERKELEY BARON DE BOTETOURT

Norborne Berkeley was a Gloucestershire Magnate for whom both the Parish and the County were named. He was born in London, in December 1717.

The Berkeley family was from Gloucestershire and the City of Bristol. It is an old family with several branches. They had many estates in Gloucestershire and had large interests in coal mines. They were wealthy, influential and generous. The Norborne name comes from Norborne Berkeley's mother. Norborne Berkeley's sister, by marriage, became the Duchess of Beaufort. The Berkeley family had immense wealth, power and influence in Georgian England. He was active as a public man in Bristol and Gloucestershire. He was diligent in his Parliamentary attendance. He was on the nominating board for Colston's School in Bristol. The school was founded by Edward Colston, a wealthy High Tory Bristolian, who became his native City's great benefactor. Norborne Berkeley remained in close association with the Colstons and the school until his death in 1770. The school is still in existence. It is interesting to note the long association of the Colston family and particularly the name Edward Colston with Norborne Parish. Col. Edward Colston, for whom one of the windows in the Sanctuary is a memorial, was a lay reader for many years. Capt. W. B. Colston was a vestryman for many years.

To return to Norborne Berkeley. While he moved in the high circles of court life, he was known for his "unwearied attention to the public good." A monument to him at Stoke Gifford in Gloucestershire speaks of his polite engaging manners, and refers to him in capital letters as **THE FRIEND OF MANKIND**.

About the time he came to Virginia as Governor he met with severe financial reverses—a company that he had heavily backed failed. His reduced financial status may have had some bearing on his nomination as Governor of Virginia. However his known ability was needed—as we can realize by Washington Irving's account of his services as Governor, which in substance follows.

Norborne Berkeley was sent to Virginia as Governor in 1768. The occasion was unrest in the colony over: (1) Parliament levying taxes on the colonies. (2) Americans were being taken to Britain for trial rather than standing trial in America. Matters were going from bad to worse. Military force was arrayed to over-awe the Puritans in Boston but it was thought to dazzle the descendants of the Cavaliers with reflections of regal splendor. Lord Botetourt, one of the King's Lords of the Bedchamber, had recently come out as the Governor of the province. Junius described him as "a cringing, bowing, fauning, sword-bearing courtier." Horace Walpole predicted that he would turn the heads of the Virginians in one way or another: "if his graces do not captivate them, he will enrage them to fury for I take all his *douceur* (sweetness) to be enameled on iron." However his Lordship may have bowed in the presence of royalty, he elsewhere conducted himself with dignity and won general favor by his endearing manner. He certainly showed promptness of spirit in his reply to the King on being informed of his appointment. "When will you be ready to go," asked George II. "Tonight, Sir." Very different from the majority of royal governors who usually sent a Lieutenant to America and remained in England themselves.

He had come out, however, with the wrong idea of the Americans. They had been reported to him as factious, immoral and prone to sedition, but vain and luxurious, and easily captivated by parade and splendor. The latter foibles were aimed at in his appointments and fitting out. It was supposed that his titled rank would have the affect to prepare them for occasions of ceremony. A coach of State was presented to him by the King. He was allowed, moreover, the quantity of plate usually given to ambassadors. Whereupon the joke was circulated that he was going "plenipotent to the Cherokees."

His opening of the session of the Assembly was in the style of a royal opening of Parliament. He proceeded in due parade from his dwelling to the Capitol in his State Coach drawn by six milk white horses; having delivered his speech according to royal form, he returned home with the same pomp and circumstance.

The time had gone, however, for such display to have the anticipated effect. The Virginia legislators penetrated the intention of this pompous ceremonial and regarded it with a

depreciating smile. Sterner matters occupied their thoughts. They had come to battle for their rights and their proceedings soon showed Lord Botetourt how much he had mistaken them. Spirited resolutions were passed denouncing the recent act of Parliament imposing taxes. The power to do this on the inhabitants of this colony "was legally and constitutionally vested in the House of Burgesses with the consent of the Council and of the King or of his Governor for the time being." Lord Botetourt was astonished and dismayed when he heard of these high-toned proceedings. Repairing to the Capitol on the following day at noon, he summoned the speaker and members to the Council Chambers and addressed them in the following words: "Mr. Speaker and Gentlemen of the House of Burgesses, I have heard of your resolves and augur ill of their affects. You have made it my duty to dissolve you and you are dissolved accordingly."

The popular ferment in Virginia was gradually allayed by the amiable and conciliatory conduct of Lord Botetourt. His Lordship had soon become aware of the erroneous notions with which he had entered upon office. His semi-royal equipage of State was laid aside. He examined into public grievances, became a strenuous advocate for the repeal of taxes and, authorized by his dispatches from the ministry, assured the public that such repeal would speedily take place. His assurance was received with implicit faith and for awhile Virginia was quieted.

Botetourt died in Williamsburg, October 15, 1770. Failure to establish good relations between England and Virginia hastened his death. The Colonial Assembly held him in such esteem that they caused a life-size statue to be erected after his death. It still stands in Williamsburg.

APPENDIX VIII

Gifts And Memorials

GIFTS AND MEMORIALS

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|-------------------------|---|
| 1. Litany Book | In loving memory of M.S.E.
from a friend. |
| 2. Litany Desk | Sophia Natalie Spencer Dorsey
Sefton 1919. |
| 3. Altar Rail | To the Glory of God and in
Loving Memory of Dr. Newton
D. Baker. |
| 4. Baptistery Cross | 1919. In Loving Memory of
Daniel Pittsnogle 1887-1918. |
| 5. Ewer | In Memory of Anne Power, In-
fant Daughter of the Rev. John
L. and Elizabeth McCauley
Douglas. July 23, 1903—July
23, 1904.
"One Lord, One Faith, One
Baptism." |
| 6. Processional Cross | In Memoriam William Thomas
Stewart 1909-1910. |
| 7. Altar Cross | In Memoriam Rev. W. D. Han-
son 1860-1874. |
| 8. Altar Missal | In Memory of Mrs. Anna Dennis |
| 9. Altar | In Memory of Alonzo Andrews,
M.D. Christmas 1909. |
| 10. Bishop's Chair | In Memory of Edmund Pendle-
ton Hunter 1883-1918. |
| 11. Hanging Pulpit Lamp | In Loving Memory of Captain
William Brockenbrough Col-
ston April 25, 1836—May 15,
1919. Given by his daughters
and grandchildren. |

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| 12. Lectern Bible | To the Glory of God and in Loving Memory of Andrew F. Criswell April 8, 1845—March 19, 1931. |
| 13. Chalice and Paten | Given 1924 by Mrs. Charles W. Kilbourne in Memory of her sister and son. |
| 14. White Hangings | In Memory of Laura B. Smith |
| 15. The Font | Presented on Whitsunday 1902 by Mr. and Mrs. W. H. Crawford. (First child baptized was Byrd Fiery, Sunday, May 25, 1902.) |
| 16. Silver Communion Spoon | Given by Mrs. Watkins Wiltshire to the Glory of God and in loving Memory of her father and mother, Mr. and Mrs. Charles Hunter Watkins. |
| 17. Window in Sanctuary,
Epistle side | In Memoriam—William Pendleton |
| 18. Center window in
Sanctuary | To the Glory of God and in Memory of the Rev. James Chisholm. |
| 19. Window in Sanctuary,
Gospel side | In Memoriam—Edward Colston |
| 20. Iron railings at Baptistry
and Sanctuary steps | Lester A. Barr 1854-1937.
Given by daughter, Mrs. Herbert Alexander. |
| 21. Lectern Light | In Memory of Frank Dennis
1862-1922. |
| 22 Clergy Prayer
Book and Hymnal | In Loving Memory of Lieut.
Guy R. Williams, Jr. 1917-1945 |
| 23. Small plate in vestibule reads: | |
| The Cross on the top of this Church is a Memorial to Robert Earle Engle Crucifer in this Church for many years. "Faithful Unto Death." | |
| Dedicated March 22, 1933 Donor Mrs. S. B. Gamble | |

Windows on the Epistle side from the entrance:

- 24. 1st. In loving Memory of Sarah Ann Horsfall
- 25. 2nd. In Memory of Archibald Oden
In Memory of Mary Oden
- 26. 3rd. In Memory of Elizabeth Hullihen
- 27. 4th. In Memory of William Dorsey
- 28. Window back of Choir Stalls:
In Memory David Holmes Conrad
- 29. Window in the Baptistery: "They are Without Fault
Before The Throne of God." In Memoriam

Windows on the Gospel side from entrance:

- 30. 2nd. In Memoriam John G. Harrison, M.D.
- 31. 3rd. In Memory of Juliet Buckey Haldeman
- 32. 4th. In Memory of Our Father and Mother,
Stephen R. and Elizabeth Snodgrass
- 33. Window back of Choir Stalls: In Memoriam Rawleigh
Colston
- 34. Rose Window: In Memory of G.M. E. P. Hunter by the
Masonic Fraternity
- 35. Small Plate on left vestibule door:
Rev. John W. Lea 1874-1878
- 36. Ceramic Tile in the Narthex Mrs. S. P. F. Pierce
- 37. Tablet on West Wall: In Memory of Harry M. Devers
Harold T. Smith
Guy R. Williams, Jr.

Members of this Parish who died in the service of
Our Country World War II

- 38. Tablet on West Wall: In Loving Memory of Benjamin
Samuel Lyeth, Vestryman and
Warden 37 years. 1821-1892.
His wife Harriet Sweet Harden
Lyeth 1832-1909.
This tablet is placed in Trinity

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| | Church, Martinsburg, W. Va.
By Their Sons. |
| 39. Carpet in the Nave | Given by Mrs. Powles, Mother
of the Rev. Paul Powles. |
| 40. Rug in Baptistry | Given by Dr. Paul Powles. |
| 41. Large Cruets | In Memory of Major Harry
Devers. |
| 42. Silver Ciborium | Given by Mrs. Grace Engle
Bentz. |
| 43. Pair of seven branch
candle sticks for Altar | Given by Antoinette Marie
Langford and Mrs. Edgar Hen-
shaw in memory of their father
and mother William Emmanuel
and Deborah Victoria Hays
Langford. |
| 44. Green Hangings | Given in Memory of Jennie E.
Linthicum by her son Mr. R. L.
Linthicum. |
| 45. Green Hangings (Now in
use in Church School) | Given by Dr. Wallace in Mem-
ory of Miss Jane Alburtis. |
| 46. Two Altar Cloths | Given about 1939 by Mrs.
Gladys Snyder and Mrs. Grace
Bentz in Memory of their moth-
er Mrs. John Engle. |
| 47. Iron railings at Parish
House Steps | St. Margaret's Guild 1952. |
| 48. Two Hangings, red and
green, for Baptistry
wall | Given by Dr. Paul Powles. |
| 49. Carpet in Choir and
Sanctuary | St. Cecelia's Guild 1953. |
| 50. Large candle sticks in
Chancel, formerly in
Baptistry | Given in Memory of Frances
Schollon Crawford 1872-1931
by her children and grandchild-
ren. |

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|--|---|
| 51. Missal Markers | Memorial to her mother Mrs. Elizabeth Crump Chesterman by Mrs. Morgan Martin. |
| 52. Iron Gate—between Church and Norborne building | Faris H. Smith in Memory of his father William J. Smith. |
| 53. Crucifix in Sacristy | Given by Mrs. Donald D. Dodd in Memory of her father and mother Stephen P. and Mary M. Todd. |
| 54. Plaque of Rectors of Norborne Parish | Given by John Boyd Hoke as a Memorial to the Rectors of the Parish. |
| 55. Memorial Book | Given by Miss Mary Susan Hanshew in Memory of her father John A. Hanshew—1945. |
| 56. Nave Stairway to Undercroft | Plate reads: This stairway is Dedicated to the Glory of God and in Loving Memory of Charles Edward Dennis 1888-1951. |
| 57. Walks in Church Yard | In Memory of Mrs. Mary Elizabeth Thorn — Given by her daughters, Mrs. Lynn H. Brumback, Mrs. Lacy I. Rice and Mrs. Nell T. Baynham. |
| 58. A portion of the Church School Equipment | St. Helena's Guild, 1955. |
| 59. All Saints' Day Memorial Fund | Members of the Congregation. |
| 60. Lights in Church Yard | Given by Thomas E. Van Metre. |
| 61. Guest Book Stand and Visitor's Cross Board | Given by Brotherhood of St. Andrew. |
| 62. Offering Boxes at Main Entrance | Given by Paul Sullivan. |
| 63. Book Shelves | Given by Harry Reaves. |

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|---|---|
| 64. Webster's Dictionary
(Unabridged) | Given by Harold Snyder. |
| 65. Painting of Madonna and
Child in Baptistry | Given by Mrs. Eugene E. Ailes. |
| 66. Missal Stand | No record. |
| 67. Wooden Cross in
Ambulatory | Given by Melville C. Partello. |
| 68. Lawn and Shrubbery
in Church Yard | Mr. and Mrs. Charles W. Green
and Dr. Mary E. Roe. |

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Bishops

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Chapter VII—Norborne Parish from the End of the Revolution to 1817

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Chapter XI—World War II and the Church Today

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Appendix I—Chapels in Norborne Parish

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Appendix II—Sketches of Some of the Early Vestrymen

Frederick Parish—E. K. Meade

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Martinsburg, Berkeley County, West Virginia, Past and
Present—F. Vernon Aler

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Appendix III—Bishops and Bishops-elect Connected with Norborne Parish

Virginia's Mother Church—Brydon

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Appendix IV—The Clergy who have served Norborne Parish

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Minutes of Vestry Meetings, Trinity Church, Norborne
Parish

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Appendix VI—Church Members—100 years ago and Persons
Associated with Trinity and Mt. Zion in 1956

Appendix VII—Norborne Berkeley Baron De Botetourt

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Appendix VIII—Gifts and Memorials

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History of Trinity Episcopal
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